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DEFINITION OF THE ORGANS, ACCORDING TO THEIR NUMBERS.

1. AMATIVENESS, Sexual and conubial love.
2. PHILOPROGENITIVENESS, Parental love.
3. ADHESIVENESS, Friendship—sociability.
4. UNION FOR LIFE, Duality in marriage.
5. INHABITIVENESS, Love of home—patriotism.
6. CONTINUITY, Completion—one thing at once.
7. COMBATIVENESS, Resistance—defence.
8. DESTRUCTIVENESS, Executiveness—force.
9. ALIMENTIVENESS, Appetite—hunger.
10. ACQUISITIVENESS, Frugality—accumulation.
11. SECRETIVENESS, Policy—management.
12. CAUTIOUSNESS, Prudence—provision.
13. APPROBATIVENESS, Honor—ambition.
14. SELF ESTEEM, Self respect and confidence.
15. FIRMNESS, Decision—perseverance.
16. CONSCIENTIOUSNESS, Justice—moral principle.
17. HOPE, Expectation—anticipation.
18. MARVELLOUSNESS, Spirituality—prescience.
19. VENERATION, Devotion—worship of God.
20. BENEVOLENCE, Kindness—goodness.
21. CONSTRUCTIVENESS, Mechanical ingenuity.
22. IDEALITY, Taste—refinement—purity.
23. SUBLIMITY, Love of grandeur.
24. IMITATION, Copying—patterning.
25. MIRTHFULNESS, Jocoseness—wit—fun.
26. INDIVIDUALITY, Observation—ecceitiveness.
27. FORM, Recollection of shape.
28. SIZE, Measures by the eye.
29. WEIGHT, Balancing—muscular control.
30. COLOR, Judgment of colors.
31. ORDER, Method—system—arrangement.
32. CALCULATION, Mental arithmetic.
33. LOCALITY, Recollection of places.
34. EVENQUALITY, Memory of facts.
35. TIME, Cognizance of duration.
36. TUNE, Music—melody by ear.
37. LANGUAGE, Expression of ideas.
38. CAUSALITY, Causes applied to effects.
39. COMPARISON, Inductive reasoning.
40. HUMAN NATURE, Discernment of character.
41. AGREEABLENESS, Pleasantness—suavity.

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ERRATA.—In the July Number, 213th page, 13th line from the bottom of the page, for “particular illustrations” read “practical;” page 216, Art. 3, for “Defects in the English Language,” read “Phonography.” Page 217, 11th line from the bottom, instead of “word and name,” read “word or name.” Page 218, 20th line from the top, for “mid” read “mind.” Page 219, for “chirography” read “phonography.” Same page, 20th line from bottom, for “thus thus” read “thus far.” Same page, 8th line from the bottom, for “but perfected,” read “yet perfected.” Page 221, 4th line from the bottom, for “appertaining,” read “appertain.” Page 222, 8th line, for “clothing” read “coloring.” Page 223, 19th line from top, instead of “only to rub off” read “only not to rub off.” Same page, over the skulls transpose the figures 1 and 2. Page 225, 21st line, for “make it out” read “make him out.” Page 230, 26th line, for “contains” read “giving the usual almanac calendar,” &c.

In the August Number, 20th line from the bottom, for “reviving” read “riving.” Page 236, 3d line from bottom, for “whole world” read “civic world.” Page 240, 12th line from the bottom, for “the too amorous” read “the two amorous Ondonks.” Page 244, 3d line from top, for “binds those very classes which we would reach,” read “binds those very chains which we would break.” Same page, 13th line, for “ask yourself,” read “ask what are the real facts.” Page 248, 7th line, strike out the words inclosed in parentheses, and commence the next line with “Now information,” &c. Page 249, 25th line from bottom, for “great ordinal,” read “cardinal.” Page 260, for “perfect race,” read “perfect ease.”

In the October Number, page 301, 18th line, for “perfection of character,” read

"harmony of character." Same page, 12th line from bottom, read "milk-and-water so-so being." Page 302, 12th line from the bottom, for "humbled circumstances" read "humble circumstances." Page 315, 23d line, for "making the operation," read "making the assertion." Page 317, 6th line from the bottom, for "Chon," read "Chan." Page 326, the last article should have been credited to a Georgetown, Md., instead of a New-London paper.

In the November Number, page 339, 10th line, instead of "to its validity," read "to the validity." Page 351, 18th line from top, instead of "these too," read "these two." Page 352, 12th line from the bottom, for "portook" read "par-took." Page 358, 10th line from bottom, read "Ashbaugh," instead of "Ashbaugh."

PHRENOLOGICAL
KNOW THYSELF.



HOME TRUTHS FOR HOME CONSUMPTION.
1846.

VOL. VIII. NOS. 1, 2, 3, 4, 5, 6.

O. S. FOWLER, EDITOR.

Woman wields the Archimedean Lever, whose fulcrum is childhood, whose length is all time, whose weight is the world, and whose sweep is eternity.

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PHYSIOGNOMY, MAGNETISM.

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THE
A M E R I C A N
PHRENOLOGICAL JOURNAL,
AND
MISCELLANY.

(NEW SERIES)

VOL. VIII.

JANUARY, 1846.

NO. 1.

ARTICLE I.

PHRENOLOGY : ITS SCIENTIFIC CLAIMS ; ITS INVESTIGATION.

PHRENOLOGY is the science of MIND, as manifested by means of its CEREBRAL ORGANS. Till this star of mental science arose to illumine the nature of man, this study was involved in metaphysical mysticism. Theory after theory has arisen, plausible, but erroneous, only to becloud and bewilder the student's MIND ; thus enshrouding this, the highest and the most useful order of knowledge, in uncertainty and gross error. Of what practical value in unfolding the true laws of mind and conditions of virtue, are the metaphysical disquisitions of Plato, or of any of his successors, down to Locke, Edwards, Stewart, Des Cartes, Kant, Payne, Brown, &c. ? Do they enter into the "inner temple" of mind, and disclose either its powers, or principles, or laws ? Speculation, all theory ! uncertainty ! The true SCIENCE OF MIND is as dubious as ever—more so—mystified instead of elucidated.

But the true star of MENTAL SCIENCE has at length dawned upon man. That star points out the immutable relations of *mind to organization*. Mind manifests itself in this world wholly, only, by means of *organs*. No one instance exists of a manifestation of the former, but in and by the latter. Hence, all we can *learn* of mind,—its nature, conditions, laws, powers, operations, all that appertains to it—we must learn by studying it in its *relations with its organization*. If mind were manifested otherwise, we might study it otherwise ; but as it is, all we can ever know of mind in this life, must be learned of it in its relations with the *body* and especially the BRAIN—that great organ of the mentality. And the omission to study mind thus in its relations constitutes the great error of all past systems of mental philosophy, or, rather, fallacies.

This radical defect Phrenology obviates, besides rendering the study of mind STRICTLY SCIENTIFIC. That is, it renders this

study *tangible, certain, absolute* KNOWLEDGE. By unfolding that department of nature which relates to this connexion of the mentality with the physiology—of mind with its material *organism*—it puts mental science upon the same basis of *absolute certainty* upon which mathematics, astronomy, natural history, anatomy, (comparative included,) physiology, &c. are now placed, and enables us to predicate its operations with as much certainty as we now predicate eclipses. Phrenology puts the finger of *inductive science*—we mean all we say: we mean of *demonstrable knowledge*—upon the faculties, laws, and operations of mind. It leaves no room to doubt results, for we SEE THEIR INVARIABLY ACCOMPANYING INDICES. We KNOW—I mean, KNOW FOR CERTAIN—that our results embody NATURE'S institutes and ordinances concerning mind.

Behold, then, the true SCIENCE of mind! Behold the study of this godlike department of our nature reduced to DEMONSTRABLE CERTAINTY! Behold this master-piece of DIVINE ARCHITECTURE unfolded to our wondering comprehension! The construction of mentality—of the IMMORTAL SOUL!—is *the great work* of the Almighty. His construction of the heavens and the earth, and his procreation of the vast systems of worlds through the illimitable regions of space, are wonderful indeed—the works of an INFINITE GOD—as is also his creation of those innumerable families, and myriads of individuals, and beings, and things which throng air, and water, and earth! But all these are the merest trifles compared with the creation of the human MIND! that immortal principle, or entity of man, which allies him to angels, and to God! The construction of our *mentality*—of our exquisite sense of feeling, our intellectual capabilities, reason included, and of our moral aspirations after holiness and immortality—embodies the very climax and concentration of Divine Wisdom, Power, and Benevolence, and constitutes our only instrumentality of enjoyment! The study of mind is, then, the STUDY OF GOD in the highest work of his hand and embodiment of his nature!

No wonder, then, that mental philosophy has always so thoroughly interested mankind, and so largely engrossed human attention. No wonder, reader, that our own desire to *study mind* is among the strongest cravings of our souls. Nor can words express that measure of gratitude due from every human soul, for that greatest discovery of the world which has reduced this highest of all sciences to the certainty of ocular demonstration. Nor will any one discovery—nor even all other discoveries united—equally benefit mankind—equally promote human happiness and improvement, collective or individual!

Reader! desirest thou to attain this knowledge? To know thine own nature? To be informed touching the mental and moral laws of thy being, and the conditions of enjoyment? To their exposition, this Volume is to be devoted. Human theories it will contain only to expose, nor much at that; but it will unfold NATURE'S PHYSICO-MENTAL INSTITUTES AND ORDINANCES.

Think not that we are merely glorifying a favorite science. If Phrenology be true, all that we have said of it is true, and a world besides. If it reveal those laws and conditions in accordance with which God created man, it puts the study of mind upon that *certain, scientific* basis claimed for it, thereby revealing the whole arcana of the laws, and machinery, and operations of mind to our cognizance. If it be true, it embodies God's plan and invention for the exercise and manifestation of mind, and thereby reveals all its laws, its modes of operation, and its conditions of virtue, as well as its present nature, and ultimate destinies. It even unfolds its *moral* constitution, and its *religious* duties and relations.

But, you may doubt its truth. Then *examine its truthfulness for yourself. Put its claims to the ordeal of personal experiment.* We do not ask you to look through our glasses, or to believe on our testimony. *We simply ask you to learn the location of one or more organs, and then to apply its rules to the heads of those whose characters you know.* If you cannot learn the location of all the organs, learn that of *one*, and put that one to the test of *observation, of inductive investigation.* Learn its location, say of Firmness, situated on the top of the head, over the ears, and then see, whether that mulishly obstinate neighbor of yours, is not largely developed in this organ; and then contrast the ridge-like fullness of his head here, with the flattened slope of this part in the head of that fickle miss, whom you know to have no mind of her own—no stability of character. Pursue a similar course as regards its other organs and faculties, till you have fully tested its truth or fallacy. If it will not stand this test, expose its fallacy. If it will, embrace its glorious doctrines. "*Try all things,*" and hold fast that which is good. To doubt without having examined, is discreditable to yourselves. Is it not weak, if not wicked, to decide without reason, and perhaps, contrary to truth? Are you willing to do this? *Examine* before condemning.

"But learning its locations of organs, and its analysis of the mental faculties, is difficult," says one. This volume will make it easy. Nothing has yet been written, sufficiently *simplifying* this study. This radical defect characterizes all its authors, and appertains, in part, to our former volumes. Yet we propose in this volume to impart that *practical* instruction which beginners require. To do this, we shall analyze one or more of its faculties in every member, explain briefly, but distinctly, their true functions, and show how to find their organs; thus, communicating precisely that *matter-of-fact* knowledge which amateurs and the community so much require, and so eagerly seek. In short, we shall show our readers how to *examine heads for themselves*, and apply this science in their respective circles, and to the improvement of their own characters.

Fully aware of the importance of speaking to the *eye*, which nature has rendered vastly more instructive than words, we shall illustrate every organ analyzed, with appropriate ENGRAVINGS,

showing the appearances of the organs analyzed, when large and small. In this essential feature, this volume will excel all its predecessors. Our materials for enriching this department, are ample, and will be freely used, its expensiveness to the contrary notwithstanding.

In giving our readers a specific idea of the nature, functions, &c. of the faculties analyzed—a nice and difficult matter—we shall **DEFINE**, more than describe; and also show to what arrangement in nature, and demand in the human constitution, the respective faculties are adapted; thereby, in a few paragraphs, putting the reader in possession of their exact nature and functions. This method we consider incomparably superior to all others for definiteness, as enabling the reader to comprehend and retain their precise ends and offices. We shall also append to these faculties, such practical inferences and suggestions as grow out of their nature, and seem deserving of special notice; thus giving their *moral*, and how they should be *exercised*.

By giving specific rules and directions for finding the organs analyzed, we hope to enable readers to point at once, and without mistake, to the precise spot of their local habitation. This, our extensive *practical* knowledge of the science enables us to do. Our standing *emblematical* engraving will render effectual aid in finding the organs, and doubtless, be extensively studied. At the close of the volume, it will be handsomely got up, and placed in front of the title-page.

Additional improvements will be stated under the several Articles, which introduce those *series* of articles proposed to be brought forward. We trust these improvements will be duly appreciated and responded to.

ARTICLE II.

DEFINITION, ADAPTATION, LOCATION, AND FUNCTION OF IDEALITY.

Perception and admiration of beauty and perfection. Good taste. Refinement. Purity of feeling. Propriety of conduct and expression. Elegance. Gentility and polish of manners. Imagination. The ideal of poetry and romance. Pure and elevated aspirations. Longing after perfection of character, and desire to obviate blemishes, especially moral.

ADAPTATION.

All nature is one vast GALAXY OF BEAUTY. Every part is perfection itself. All its departments are perfect in themselves, perfect in function, and perfectly adapted to all the others, as well as inimitably beautiful throughout. The flower-bedecked lawn; the meandering stream; the blossoms of spring; the glories and the harvests of summer; the beautiful and delicious fruits of autumn; the silvery moon; the rising sun; the golden west, tinged with the mellow hues of departing day; the star-spangled canopy of heaven—all redolent with beauty—all glowing with Divine perfection! Animated nature, more beautiful yet!

MAN most beautiful of all—the last, the most perfect, work of God! Behold that majestic mein—that angelic form—that face glowing with health, and irradiated with the soul divine!

But, while all nature glows with beauty inexpressible, and is crowned with perfection such as none but a God could create, it remains for the HUMAN SOUL to complete the very climax of all terrestrial beauty and perfection. *Infinitely* perfect is the nature of man! Yet here we must not enlarge.

Nor is this beauty hidden from the sight of mortals. So far therefrom, man is endowed with a *primary mental faculty* adapted thereto, and capable of revelling therein. But for some such faculty putting him in relation with this array of beauty, the latter would be a perfect blank to all mankind—as much so as colors are to the blind. No son or daughter of humanity could possibly perceive its existence, much less revel in its delightful contemplation! Nor could any hunger or thirst for self-improvement, or aspire after perfection of character, or purity and elevation of feeling! But, infinite thanks to the Giver of all good, He has graciously endowed us with this perfecting sentiment in the invention and the creation of IDEALITY. He has first arrayed all nature—our own natures included—in one grand halo of exquisite beauty and infinite perfection, and then adapted man thereto by having implanted in his soul a faculty of both recognizing and enjoying these qualities. This exalting faculty is that before us; and unspeakable are the pleasures it is capable of conferring. It purifies, refines, and elevates the soul. It creates a longing after perfection, intellectual and moral, as well as a disgust of sin, because debasing and corrupting, thus causing him to labor and strive for moral excellence, and eschew the polluting touch of depravity.

LOCATION, AND RULES FOR FINDING, IDEALITY.

The organ of this faculty is located upon the fore part of the sides of the head, just above the temples. No better contrast samples of the different forms of head given by this organ large and small can be



No. 1.—JOHN LOCKE.



No. 2.—WILLIAM SHAKESPEARE.

desired than those furnished by John Locke, in whose head this organ is as small as its faculty was deficient in his character, and William Shakspeare, in whose character this faculty was as abundantly conspicuous as its organ was immense in his head.

Locke's style is plain, blunt, awkward, uncouth, and utterly destitute of polish and taste, aiming solely at the communication of his ideas, no matter in how clumsy a form: Shakspeare's style is rich, beautiful, full of fancy, and most luxurious in ideal narrations.

The following directions for finding this organ will put the inquirer in possession of its precise location. Erect a perpendicular line, when the head is erect, from the back part of the ears upward to where the sides of the head begin to slope off in order to form the top of the head. You are now on CAUTIOUSNESS. Turn a right angle, and go an inch forward, and you are on Sublimity. Another inch forward directly towards the upper part of the forehead, and you are on the organ of Ideality.

Or thus: Draw an imaginary line from the top of the ear to the outward corner of the eye, on which, as a base line, erect a triangle, the sides of which being as long, lacking a trifle, as this base line; and the *upper angle* will be on Ideality. In some heads, it rises a trifle higher than in others, yet such heads will also be longer from the ear to the eye.

The general aspect of the head furnishes another important index of its size. Thus, if the hair fills out at the upper portion of its sides, just where it rounds off from the temples in forming the top of the head, making a partial ridge there, as in Shakspeare's head, Ideality is amply developed. But if, as in the preceding engraving of Locke, the head is rather low and narrow at this point, this organ is proportionally moderate. In Henry Clay it is amply developed. Also, in the engraving of Joseph C. Neal, whose portrait will be inserted in a subsequent page of this Number. But it will be found to be miserably small in Hurrahwaukay, the New Zealand Chief, a front likeness of whom will be found in the February number.

This organ being difficult to find, the following additional directions may be of service. Find Comparison, fig. 37, in Shakspeare, in the middle of the upper portion of the forehead. Fig. 36, on each side, represents Causality; and 23, still farther out in the same range, locates Mirthfulness; while 21, still farther on in the same range, locates Ideality. Or thus: draw a line from Comparison through Causality and Mirthfulness, and continue it about an inch beyond the latter, and you have the organ wanted.

FUNCTION.

The ideal creations of luxuriant fancy have been considered the primitive sphere, and the legitimate function of this faculty; but in producing this result, the other faculties, Eventuality, Comparison, &c. act a part, quite as important as Ideality. No phrenological writer as yet has seemed to grasp or portray the true spirit of this faculty. Its specific office, its legitimate function, is to create purity and propriety of expression and conduct; gracefulness and polish of manners; and good taste in all its departments; or a perception and manifestation of *beauty and perfection* throughout all the actions and mental operations. It is to man, what the *beauty* of the flower is to the flower, or the *perfection* of anything is to the thing itself; adding a charm, a beauty, an exquisiteness, to the entire human being, as much superior to that with which it crowns the flower, as human-

ity is superior to inanimate nature. It "*finishes off*" its possessor, and completes and perfects humanity, smoothing down the rougher points of character, and beautifying and adorning all he does and says. To consistency of opinion, and harmony and perfection of conduct, it is indispensable. It gives general consistency, propriety, harmony, perfection, correctness, and naturalness, or normality, to all the feelings, actions, opinions, and mentality.

The location of Ideality upon the borders of the moral group, indicates that it was designed to exert an important *moral* influence on character. It does. In criminals, confined for any gross offence, it is rarely ever developed. It so chastens Combateness as to take away its harshness and roughness, and smooths off the resistance it offers. Thus, let it be small in one of two debaters, and large in the other, the former will come out rough-shod upon his opponent, and be grating, denunciatory, harsh, coarse, perhaps vulgar, in his tirades,—in short, will be the coarse blackguard; while the latter will be keen, caustic, and cut to the quick, yet, do it all up *gently*, and thus come off victor. Similar remarks apply to its influence over the affections, in which large Ideality polishes and refines, thus preventing impropriety, while small Ideality allows Amativeness to assume a more gross and sensual character. And thus of all the faculties. Indeed, its influence in promoting virtue and moral purity is not probably excelled by any other faculty, so that its development prevents vice. But we must not enlarge.

How important, then, its cultivation! How boundless, and how exquisite, the range of enjoyment it opens up to man! How promotive of even a preparation for the purity and glory of Heaven! Let us all, then, set at once about its improvement in ourselves. To enlarge it, it must be fed; and to feed it, we have only to *contemplate beauty*; the beauties of nature in particular, because those of art are infinitely inferior to those made by God. Let us give a few moments, as the glorious sun is rising upon the world, to that revery of this faculty which his approach naturally inspires. Let us, as he sinks to rest, leaving his most gorgeous constellation of beauty in the sky, lay down our temporal avocations, and feed this divine sentiment by, at least, a brief contemplation of his departing glory. Let us gaze upon that beautifully painted flower which "Solomon in all his glory" could not equal; or seek yonder eminence in order to drink in the glorious scenery below and around. Above all, let us **STRIVE AFTER INDIVIDUAL PERFECTION AND PERSONAL EXCELLENCE.**

ARTICLE III.

SIGNS OF CHARACTER AS INDICATED BY PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, NATURAL LANGUAGE, MANNERS, CONVERSATION, &c.

But for *some* means of manifesting mentality, all knowledge of man's character would be excluded from our cognizance; nor could we hold any communion or conversation whatever with our fellow men. In this event, every human being would be completely isolated from all others, which would blast all the ends, all the pleasures, of life. To obviate an evil so incalculably great, God has devised various ways and means for the inter-

communion of mankind with man. One of these means is, spoken and written language. But this lumbering, tedious method of exchanging thoughts and feelings, and of ascertaining the characters of our fellow men, is by no means enough. It can be too easily perverted; for we can conceal the dagger of our rage under words of honeyed assent, as well as easily misapprehend their meaning. Nor could those speaking different tongues interchange the least thought or feeling with each other, but would be cut off, however great their distress, from all means of obtaining succour. Verbal language is invaluable as a means of interchanging ideas and feelings, especially in their lower grades, yet is not enough to secure the indispensable requisitions of humanity. Indeed, but for some prior medium of communion, even this language could never have been devised; for then, how could human beings have mutually agreed to designate the sun by particular articulate sounds and written characters, and other things by others. Nor can words express the paramount importance—even the absolute necessity—of another and a higher medium of human communion than words afford. In fact, even in spoken language, the mere word conveys but a less important *part* of the idea expressed; for the same word can be so uttered as to almost incalculably enhance its meaning, and even so as to give it directly opposite significations. In other words, the tones, accents, mode, modulations, inflections, &c. add incalculably to the power of words, and fill a niche in the great temple of mental expression, which words could never be made to supply. Besides, we often wish to express shades and phases of ideas and feelings which words are utterly powerless to express. There is even a language—that particularly of love—which so infinitely surpasses all power of words, that the latter lowers this spiritual converse of kindred souls so as literally to break this holy spell, and scatter that condensed intensity of their mutual communion.

Again: unless we could commune freely with our fellow men, we could not discover the beauties of their characters, or that infinite variety of talents, goodness, and perfection, with which the ordinances of Nature have condescended to endow mankind. She prepared the way for endowing every living being with new charms, new virtues, new capabilities, differing in a greater or less degree, from all the others. Now, but for some ready means of disclosing these excellencies to all who see their possessor, that pleasure of beholding and contemplating these beauties of soul would be unknown; but Nature has provided for that outward expression of the beauties of her works, by which alone our delight in perceiving them is occasioned. Is it not desirable that we should be capacitated to take cognizance of the *persons* of each other, and is it not even more essential that we should be enabled to know the *characters* and the *capabilities* of one another?

To this requisition—*imperious demand*—for knowing our fellow men, Nature has kindly adapted the *expression* of these mental qualities on the

one hand, and our recognition of them on the other. Nature has ordained that we do not hide the light of our souls under the bushel of impenetrability, but that we should set them on the hill of conspicuousity, so that all within sight may observe them. She even *compels* such expression. She has rendered the suppression of our mentality *absolutely impossible*. She has rendered such expression *spontaneous and irresistible*, by having instituted the NATURAL LANGUAGE of emotion and character. This natural language communicates and recognizes our various mental operations independently of words, and even in *spite* of them. It *compels* us to tell each other all about ourselves. True, its hundredth part is not understood, yet it is legible. We need not now wait for a *verbal* acquaintance with mankind. We can scan the characters, discover the virtues, detect the vices, of our fellow men *at a passing glance*. Every living thing is now *compelled* to carry its own certificate of character, virtues, vices, capabilities, motives, every thing in the open hand, apparent to all who can see its legible indices. With the great mass of our fellow men, as in the travelling conveyance, the thronged street, the crowded concourse, &c., it is impossible to interchange ideas by words. Must we then be excluded from all possible means of ascertaining the mentality of those thus casually met? Then we must be content with comparative isolation. But the natural language now before us opens up a communion of all living beings with each other. By it, the dog reads the feelings of his master, without the utterance of a single articulated sound—and the man, that of the dog. By it, all sentient beings utter on the one hand, and recognize on the other, signs of distress, of joy, of wrath, of fear, of most of our mental operations. By it, in the form of intonations, we impart and receive shadings of ideas, and quiverings of emotion, which nothing else could possibly communicate. By it, we proclaim to all beholders, in our attitude, and mien, and modes of carriage, the outline of our disposition, and bearing of our characters. By it, the mirthful emotion plays expressively upon our features; nor can we possibly suppress the exhibition in our faces of those ludicrous feelings which fill our souls. By it, we can read the very thoughts, and feelings, and motives, of our fellow men, in spite of all attempts at concealment or deception—even though we understand its alphabet merely. It rises far above all words, pro or con. It masters the will, and *compels* expression, willing or unwilling. It throws out, in bold relief, in accents not to be mistaken, and by means of the largest language of all—the unchanging language of the countenance—all the operations of the inner man. Little as we have studied this language, behold the wonders it reveals to our admiring cognizance! Yet, if we understood it as fully as we might, we should be able to read almost infinitely more than we now do. Nor is there any end to the amount and variety of information disclosed by the human face, and by collateral indices of character. Oh! I would not take the world, its riches, its honors, even its *thrones*, for even the little know-

ledge I possess of thereby reading my fellow men ; because they, all combined, could not give me that literal luxury of soul experienced in the knowledge it conveys ! I discover, unseen by others, beauties in the soul of yonder lovely daughter of humanity, with whom I have never, or only casually, spoken, and indices of talent and worth in yonder humble cottager, which it delights me to contemplate, but which the heedless mass do not discover ; as well as know whom to distrust and avoid.

Desire to know human character is among the strongest aspirations of our nature. Who would not give *all he is worth* to be able to look completely throughout the characters of all he meets ? To know what else is equally delightful ; what equally profitable ? What lessons equally rich or more beneficial than those furnished by such *practical* specimens of human nature ? To impart so all-powerful a desire to study character in this soul of man, and then refuse to impart the capability of gratifying it, would not comport with that established rule of Nature which provides amply for *feeding* all the desires she creates. Nor would Nature refuse the utility such knowledge would ensure. In short, Nature intends that we shall know our fellow-men ; and to help us to knowledge thus valuable, she has even hung out at the *mast-head* of every human being and created thing, *flags of character*, talent, disposition, every thing appertaining to the mentality.

Worthy of special consideration touching this natural language, is its **INFALLIBILITY**. It bursts all attempts at suppression, and rises above all efforts at deception. *Lie* it never will, nor be made a tool of falsehood. **TRUTHFULNESS** is inscribed on its every line and lineament. *Speak out its will*, and tell the **WHOLE TRUTH**.

For example : In church, something excites ludicrous emotions. Your risible muscles quiver ; your face is distorted with a smile ; you, perhaps, become convulsed with laughter *in spite* of the solemnity of the occasion, and in the teeth of your utmost efforts at self-restraint. Even if, by a powerful effort, you restrain yourself from laughing outright, yet the irrepressible quiver of your lips, and the twinkle of your eye, and mirthful *tond ensemble* of expression suffuses your countenance, and tells without the possibility of mistake what emotions are struggling within, and that, too, notwithstanding all attempts to suppress them.

Similar remarks apply to the manifestation of sadness. Do your best to appear cheerful when you feel sad, and your very attempt at levity will convict you of sadness. A novice in this language of nature, may not penetrate the thin gauze you attempt to throw over your feelings, but it is easily cognizable by a sharp eye and a knowing mind. So of anger. Attempt to smile in wrath, and your very smile will be bitter. Nor can you possibly help yourself. Out it will come—at least to the surface, so that it can be seen by those who know how to read it.

It is therefore *possible* to read the *existing states* of the minds and feelings of our fellow men. They are readable, if we only *know how*. Phre-

nology develops their *general* character—these physiognomical and other signs, their existing operation. There is then no need of our being deceived. God has set the mark of Cain on every rogue, so that he may be easily detected. He has told us plainly and certainly whom we may trust, and whom not—who is true and honest by nature, and who will take advantage—as well as who is really talented, and who mentally deficient, and in *what* talented or deficient—who is truly religious and who is not, who is pure minded and who vulgar, who is calculated to make a good companion and who is not, and thus of all conceivable characteristics; because, be it remembered, that in giving us a part, he gives the whole. For the same reason that it is desirable for us to know a *part* of the characters of our fellow men, it is therefore desirable for us to know *all*. And it is as easy for the Deity to reveal all, as a part. Indeed, he would not begin without *finishing*. The mere fact that we can see anger, mirthfulness, benignity, or any other existing mental emotion manifested in the countenance, shows that we can see *all* there. This piecemeal manner of doing business Nature never adopts. She would not lay the plan, and put it into execution, for revealing a *part* of the character, existing or permanent, and not the *whole*.

Hence, *all* the existing emotions of all mankind *are legible*. They *come to the surface*. A knowledge and application on our part of their various signs, is alone required in order to enable us to *read all* the characteristics of our fellow men without failure. See how correct a physiognomist even a dog is. And most brutes. We all instinctively form *some* opinion of our fellow men. To this, Nature *compels* us. These opinions are often erroneous. This is because we have no aid from this *science* of mental expression, but rely solely on a supernatural *instinct*. This is our omission, not Nature's. In bringing these signs of character to the surface, and then implanting in us an intuitive disposition to read the characteristics of our fellow men, she meant and allows us to know *all*. If we do not, it is because we fail to "cultivate the gift that is in us."

Once more. There is *science* in this matter, and therefore *certainly*. By science, we mean the *ordinances and established usages of Nature*. These ordinances exist throughout all departments of her works—even to their minutest manifestations. Now since we *know* she manifests *some* of both the existing mental operations, and the permanent characteristics, by certain physiognomical signs, she, of course, manifests them *all* by similar signs. In other words, some fixed and certain relations exist between all the present and permanent mentality, and their expression by means of certain signs in the face. This constitutes Physiognomy a science; and science is *uniform and certain*. That science which governs the expression and indication of mind by means of the countenance, is quite as certain in its operation as that which predicts eclipses, or governs anatomical formations. Nature's operations are all fixed and certain; and science is but Nature's exponent.

"But physiognomy has fallen into discredit, because of its failures," says an objector. *Lavater's pretended interpretations*, rather. Many of his observations on this science, are correct. Yet many were not. He delineated a few of its leading features correctly—mixed up, however, with much error. *His imperfect observations* of this science are too inaccurate to be relied on, yet *they* are one thing, and the science itself is quite another. *La water* had a glimpse of it,—yet a mere glimpse. Not enough to form it into a system.

But a new light has arisen in this most important department of science. Phrenology unfolds the relations of mind to brain, and discloses the prominent characteristics of mentality in all sentient beings. Physiognomy interprets the *manifestation* or outward *expression* of mentality in and by the countenance, the natural language, and all other modes by which this mentality is exhibited. Both are twin sisters to each other by nature, and should therefore be studied in these their correlative relations—each being extremely imperfect without the concomitance of the other. This inter-relation, and that knowledge imparted thereby, we propose to unfold in the pages of this Volume; in doing which we shall give an array of signs of character little supposed to exist, but which will put our readers on the track of a thorough knowledge of their fellow-men. These signs are not confined in nature, and will not be in our presentation of them, to the head, nor to the face, nor to both combined, nor to the natural languages, but embrace a great variety, all of which "*speak louder than words*," and require only to be *known* in order to become a mirror to the *inner man* of all whom we meet.

Room remains in this number only to name our TEXT, which embodies that *oneness* of characteristic which obtains throughout every living thing. For want of a better name, we denominate this oneness TOTALITY. We mean by this, that the peculiarities of any one part of any one individual, characterize all his parts. Thus: Whoever possesses a rough, long hand also possesses a rough, long foot, and face, and texture or organization, throughout. But show me a soft, delicate hand, small bones, finely moulded, flexible, &c., and I will show you a fine, delicate structure throughout. When one finger is long, all the fingers, all the bones, are long, and the person is tall, long limbed, &c.; but when one finger is short, all the fingers, all the bones, and the entire structure will be also short, thick-set, and broad-built, throughout. The length of each component part will be found proportionable to that of the whole body; so that from its dimensions we can predicate the general dimensions of its owner, just as anatomists, by measuring the thigh or any other bone of a subject, can tell his height to half an inch. In short, all parts of every individual are adapted and fitted to each other, so that any one part is a type of all parts—of the TOTALITY of structure.

Nor this merely: Certain structures indicate certain characteristics of organization. Thus, length indicates flexibility, breadth, self-preservation, prominence, power, &c.; and thus of other characteristics. But more of this in subsequent numbers.

ARTICLE IV.

PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF JOSEPH C. NEAL, AS GIVEN BY O. S. FOWLER, April 6, 1839.

With three Engravings.



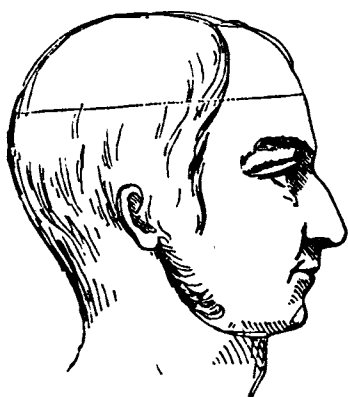
NO. 1. PORTRAIT OF JOSEPH C. NEAL.

Few things tend more to interest and instruct youth, excite emulation and benefit mankind, than do the biographies of distinguished men, especially when these men have risen by their own native powers and exertions.

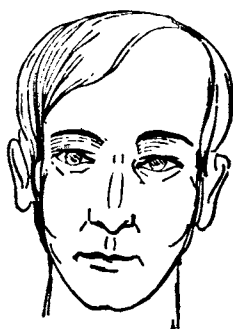
But their Phrenology is their biography. The portrait of the orator is the mirror of the outer man. Nor should their biography, however inter-

esting in and of itself, be unaccompanied by either their physiognomical likeness or their phrenological developments; because these, especially the latter, give a *tangibleness and certainty* to the mental or moral picture, and that, too, much more distinct and graphic than the biography alone, just as a faithful portrait of the countenance conveys a much more clear and correct idea of its original than does a mere description. The Phrenology traces in every faithful likeness the *intellectual and moral* picture of its original as clearly as does the artist in his drawing that of the outer man. How much of the true characters of individuals can be seen in their likenesses, we shall see in the progress of this volume. Yet it may safely be averred, that PHRENOLOGICAL BIOGRAPHY is among the most delightful and instructive species of reading in the whole world of letters. Nor, as a proof and an illustration of phrenological science, is it less valuable. On this new species of phrenological literature and science we purpose to regale our readers in every number of this volume; and though it is expensive to us, yet that law of our science which ordains that Acquisitiveness shall labor mainly in the service of the higher faculties, as well as be subject to their control, dictates—requires—free expenditure in a cause so pre-eminently instructive. Nor could our pages be better occupied.

The subject chosen for this number is an unusually exalted specimen of humanity; at least in its higher aspects. JOSEPH C. NEAL has a phrenological organization which every lover of this science of man must contemplate with rare interest, as well as with great profit. His developments afford an admirable sample of that towering ascendancy of the moral and intellectual faculties, which this science points out as the constituent element of both goodness and greatness. This ascendancy *constitutes* both. Without it, neither can exist. Behold that high, wide, long coronal region!*



No. 2. An Outline Profile View.



No. 3. A Front View.

* The amount of brain above that dotted line drawn through Cautiousness to Casuality, measures this region.

Rarely equalled in throngs of thousands! His head makes up—comes to—its bearings in the *crown*, not in the base. Indeed, the latter seems to have been comparatively slighted. His head, instead of rounding and filling out in the animal or selfish region, is thin and flat between the ears, and enlarging or widening as it rises towards the moral and perfecting group.

Observe more particularly, No. 1 exhibits an organization exceedingly fine, delicate, susceptible, exquisite! You may look far and long for an equally fine texture or temperament in his sex.

That doctrine of the *totality* or *oneness* of all the parts of organized bodies which closed the last Article (No. III.) finds a most happy illustration in that unity of characteristics observable in our subject. Note, first, his organization: See how finely turned, how fine grained and susceptible it appears to be. Every feature agreeable in itself, and adapted to all the others. Next, the whole countenance betokens that pleasant, happy frame of mind and flow of feeling imparted by a fine organization. His expression is that of goodness and intelligence combined. His Phrenology corresponds with both his organization and his physiognomy. His head is narrow between the ears, but widens as you ascend; besides, being both high and also broad upon the top. His head is much more fully developed than his body, and the whole of his higher faculties than his lower. It is the predominance of his coronal region which gives him that pleasant yet intellectual countenance. The two are beautifully blended with each other. His fine skin, and fine hair, and fine features—thin lips, spare form, delicate structure, manners, carriage, every thing—are of the same moral and intellectual texture. Nature cuts the entire mental and physical suit of every individual from one and the same piece. If *one* of the outer garments which Nature puts upon any individual, be cut from a coarse texture, all will be of the same fabric; and the same uniformity is adhered to if one is fine. In our subject, all is fine, smooth, acceptable, and sanctified by that high moral region. The accompanying engravings were drawn from a bust taken by the Editor from his head.

Moreover, whenever the *outer* man is thus finely constituted, so will be the inner. Neal's mind is like his face. His mental pictures and productions are all agreeable and interesting. The mirthful pervades them all. He makes you feel happy. How could such an organization do otherwise? He seasons them also with sound sense; and cannot put pen to paper without penning a witty sentiment, or describing a ludicrous scene.

The following is a *verbatim et literatim, et punctuati* copy of a phrenological description given of him by the Editor, April 6, 1839. Mr. N. came into our office at 210 Chesnut-st., Philadelphia, soon after we had commenced business in that scientific city; and, giving a fictitious name, requested an examination, and a written character. Our written characters were less complete then than they are now, and this was given in

haste, and though sadly deficient in style and manner, is here given *exactly* as it was then *penned*; because, if altered even in punctuation, it would not, though more perfect in composition, speak out as strongly as a phrenological test as it now does. Excuse its literary defects, but say whether any thing could exceed it as a faithful portrait of Neal's mental character. We shall add a few Notes.

"Joseph C. Neal has a large head and a most active, excitable temperament, and thus more mental energy than his body is capable of sustaining. That is, he is precocious. His mind being one of *great* vigor and power, is liable prematurely to exhaust his physical organization. I repeat—his fault—his *ruin*—is that he is *too* smart—has *too much* intellect—too powerful feelings (1.); hence it is *indispensable* that he lives as *easy* a life as possible, be careful not to do and undertake *too much*, take a great amount of physical exercise and recreation, and avoid all stimulants and take a full supply of rest. *This alone* can save him from a premature grave, (2) and by following these prescriptions, he can shine as one of the first men of the nation in point of talents and reasoning power. He has in him the *elements* of greatness, and as large an amount of penetration, and volume of mind, as we often see. His perceptions are clear, and his *conceptions* original, and his ideas profound. He is really great at *inferring*—at reasoning upon the relations of cause and effect—at laying deep and wise plans, and compassing his ends. Hence he will succeed, to the astonishment of all. He perceives by a kind of intuition the relations between proposition and inference—between causes and effects—and thus makes his head save his heels, and "kills two birds with one stone," and accomplishes much with small means. His discrimination and powers of illustration are equally great. He has an irresistible propensity to ridicule, and show up things in a most ludicrous light (3.) He employs the '*reductio ad absurdum*' with great effect, and is keen and satirical, and facetious, all combined. He criticises words closely—has a taste for the study of philology—would make a splendid speaker and writer—and ought to be a lawyer. only that it would too rapidly exhaust his powers. He has a passion for the stage, and is a natural mimic of the first class. (4.) He tells a good joke *well*, and keeps on a long face about it all; and is a real quiz.

"His benevolence is really *prodigious*, and hence he is one of the most liberal minded, noble hearted, and generous, whole souled of men—is always the man and the gentleman, and never lets himself down in the least—is independent, universally respected and also beloved, and one of the most popular of men—mingles dignity of character with courtesy and respectfulness, and is rather exclusive in his choice of society, especially of *female* society. This natural fastidiousness of feeling may prevent his marrying, for it will be difficult to find a wife sufficiently pure and ethereal to suit his tastes. His feelings are very delicately strung, and soon disgusted. The reveries of his imagination know no bounds. (5.) He ought to make poetry, and excel in description. His indignation is forcible, but genteelly expressed. He will please himself first, and other people when he can, and not compromise his independence. Both his moral and intellectual faculties cannot fail to excite the admiration of every Phrenologist.

"O. S. FOWLER."

NOTES, BY THE EDITOR.

(1.) Mr. N. has since been obliged to suspend his literary avocations, and travel in Italy to regain his health.

(2.) If he had taken this advice earlier, he would not have had to suspend his labors.

(3.) Vide "Charcoal Sketches," for a complete illustration of this power, and that illustration mentioned above.

(4.) His descriptive talents depend considerably upon this faculty.

(5.) Short, but what could be more to the point?

His developments, as then given, are as follows:

Size of Brain, large to very large.

Degree of Activity, large.

Strength of System, small.

The Excitability, large.

Domestic Propensities.

Amativeness, average.

Philoprogeness, large to very large.

Adhesiveness, large.

Inhabitiveness, large to very large.

Concentrativeness, full.

Animal Propensities.

Combativeness, large.

Destructiveness, average.

Alimentiveness, full.

Acquisitiveness, full.

Secretiveness, full.

Selfish Sentiments.

Cautiousness, large to very large.

Approbateness, av'ge to mod'rate.

Self-Esteem, large.

Firmness, large.

Moral Sentiments.

Conscientiousness, large to very large.

Hope, large, plus.

Marvellousness, small.

Veneration, large.

Benevolence, large to very large.

Vital Temperament, moderate.

Motive Temperament, very small.

Mental Temperament, very large.

Propelling Faculties, large.

Semi-Intellectual Sentiments.

Constructiveness, large.

Ideality, large to very large.

Sublimity, do.

Imitation, do.

Mirthfulness, do.

Perceptive Faculties.

Individuality, moderate.

Form, large.

Size, large.

Weight, full.

Color, average.

Order, large.

Calculation, full.

Locality, large.

Eventuality, moderate.

Time, full.

Language, large.

Reflective Faculties.

Causality, large to very large.

Comparison, do.

Agreeableness, very large.

Human Nature, do.

To follow out this delineation of character with its real manifestations, as seen in his works, is hardly necessary. Who that knows him, but will respond to every sentence? Read "Charcoal Sketches," and then this phrenological analysis of their Author; and, putting the two together, say what could better prove or illustrate this science of mind as manifested by organs. But we shall allude more particularly to his organs hereafter. We close our remarks, by calling attention to that high and exceedingly fine forehead—to the great development of Mirthfulness, Ideality, Benevolence, Comparison, and indeed to this junction of a superlative good head, with one of the best manifestations of intellect and soul, to be found.

The following, from Graham's Magazine for 1844, gives a correct biographical sketch of Mr. Neal's character:

"In 1831, Mr. Neal returned to Philadelphia to assume the editorship of the 'Pennsylvanian,' a journal since celebrated in the annals of political

contention, but which had then just been established in a weekly form. It was at this time he first essayed his skill in the style of eccentric composition which has given so much popularity to the productions of his pen; and which, though many imitators have since appeared, may be regarded as peculiarly his own. Police reporting was just then beginning to form a part of the details of the newspaper press in this city, and assuming this as a pretext, Neal amused himself in the intervals of more serious employments, by fanciful sketches of such incidents as might be supposed to occur in the streets of a great metropolis, mingling in them a strain of burlesque philosophy and mock metaphysics which rendered these trifles an attractive feature in the columns of the journal over which he presided. Encouraged by the commendations which followed them whenever they appeared, he subsequently gave more vent to his humor, and in such compositions as have since run through many editions, under the well-known title of 'Charcoal Sketches,' he gave effect to important truths, and corrected follies and weaknesses by playful satire.

"These 'Charcoal Sketches' are very capital things. No one, who has his faculties in a healthy condition, can read them and not feel convinced they are the productions of a superior and highly gifted mind. They not only smack strongly of what all true men love, genuine humor—rich, racy, glorious humor—at which you may indulge in an honest outbreak of laughter, and not feel ashamed afterward because you have thrown away good mirth on a pitiful jest—but when you have laughed your fill, if you choose to look beneath the surface, which sparkles and bubbles with brilliant fancies, you will find an under current of truthful observation, abundant in matter for sober thought in your graver moments. In all of them, light and trifling as they seem, and pleasant as they unquestionably are, there is a deep and solemn moral. The follies and vices which, in weak natures, soon grow into crimes, are here presented in such a way as to forewarn those who are about to yield to temptation, not by dull monitions and unregarded homilies, but by making the actors themselves unconscious protestants against their own misdoings. And to do this well requires a combination of abilities such as few possess. There must be the quick eye to perceive, the nice judgment to discriminate, the active memory to retain, the vigorous pen to depict, and above all, the soul, the mind, the genius, call it what you will, to infuse into the whole life, and spirit, and power. Now, all these qualities Neal has in an eminent degree, and he applies them with the skill of an artist. What he does he does thoroughly, perfectly. His portraits—which he modestly calls sketches—are unmistakeable. The very men he wishes to portray are before you, and they are not only limned to the outward eye, but they speak also to the outward ear, and in sentences thickly clustered with the drollest conceits, they convey lessons of practical philosophy, and make revelations of the strange perversities of our inward nature, from which even the wise may gather profitable conclusions. We should like, if we had room allowed us, to analyze one of these sketches, and show how masterly they are in all their parts, how excellent in design, how admirable in execution; but "Graham" has cribbed and confined us, in a space already well nigh occupied, and we must hasten therefore, to close our imperfect notice.

"In 1832, The Pennsylvanian was converted into a daily paper, and Neal has ever since been connected with it as editor. In this most trying situation he has won golden opinions from all sorts of people. Though a decided partisan, prompt, bold and fearless in giving utterance to the opinions

of those whose cause he champions, he never forgets that he is a gentleman, and he conducts his political controversies in the same spirit which regulates social discussions. He would scorn to descend to those paltry personalities which have done so much to discredit the American press. Always ready to accept a fair challenge, and willing to fight in what he deems a proper quarrel until the last gasp, he never resorts to unlawful weapons. Wit, humor, sarcasm, argument, all of which he uses most dexterously—these he employs with all his strength against his antagonists, and sundry 'bloody noses and cracked crowns' show that, in skillful hands, more execution may be done with these than with the ruder bludgeons of blackguardism. In other respects Neal is also a model-editor. Every thing he prints bears the stamp of good sense—of course, we will be understood as not meaning to meddle with his political notions—and his style—for even in his every-day editorials he has a style peculiar to himself—is so fresh, so natural, so genuine, that his paragraphs are always attractive.

"Besides his editorship of *The Pennsylvanian*—an absorbing occupation, as those who have had experience of the labor of supplying the columns of a daily paper know to their cost—Neal has been engaged in various literary enterprises, all creditable to his talents, though none of them, we are sorry to add, of much profit to his purse. Some years ago, in consequence of severe and constant application to the daily drudgery imposed by his position, his health gave way, and he suffered so much that he was advised to go abroad to recruit his failing strength. In 1841 he visited different parts of Europe, and spent some time also in Africa, and the change of scene and the repose from labor contributed greatly to his relief. Since his return, though his health is not yet re-established, he has resumed his duties as editor, and has likewise written for the principal Magazines several exquisite essays, which have commanded just applause. Should his strength continue to improve, we have reason to know that he will soon realize the expectations of his friends, and present himself in a shape calculated to increase his well-founded reputation.

"We have said above that want of room prevents us from entering upon any elaborate examination of Mr. Neal's merits as a writer. We may take occasion to remark, however, that these merits are emphatically his own. He owes whatever he possesses to no one but himself. His productions all bear the stamp of vigorous originality. He imitates no one; and least of all Mr. Dickens, to whom he has sometimes been compared. Mr. Neal's 'Charcoal Sketches' were collected and published before 'Boz' was known on this side of the Atlantic, and if between these papers and portions of Boz's writings there is any resemblance, it is certainly not chargeable to Mr. Neal. For ourselves, we do not perceive any very marked resemblance. Mr. Neal and Mr. Dickens are both entertaining writers: both have selected many of their subjects from the lower classes of society; both mingle gayeties and gravities in their descriptions, and in so far as these circumstances induce a resemblance it probably exists. But beyond these accidents of coincidence they differ widely. Mr. Dickens is always diffuse—he spreads himself over the largest possible surface, and writes as if determined to make the most of what he has in hand. Mr. Neal is just the reverse of this. He concentrates too much. There is material enough in almost every sketch he has ever made for the construction of a clever book; and he crowds into a single page as many good things as, with more economy of wit and humor, might sufficiently intersperse a volume. From this fact it happens that Mr. Dickens sometimes carica-

tures, Mr. Neal always paints. The former exhibits on his canvass parti-colored groups, fanciful, grotesque, or brutal, as the case may be, but always exaggerated; the latter exhibits a single portrait, but a portrait so marked, so stamped, as it were, with life-likeness, that you cannot help but pause to admire it. We grant readily that Mr. Dickens has earned deservedly an ample fame, and that Mr. Neal is comparatively but little known; but it is an opinion, which fire cannot burn out of us, that, in their own order, the 'Charcoal Sketches' are superior to any thing of a similar kind which Mr. Dickens has attempted; and we do not fear that the partiality inspired by long-cherished friendship misleads us, when we predict, as we now do, that if Mr. Neal lives and thrives—as Heaven grant he may—he will ultimately occupy a high rank, not only among American, but all living writers. No man looks into character with a keener vision—no man notes peculiarities with broader humor—no man philosophizes with more truth and less obtrusiveness—and no man is more thoroughly master of the language in which he writes. In this last respect he far excels most of those who have entered the same walk of literature. He is never turgid and never weak—never above comprehension nor down to the level of common-place—but preserving always the golden mean, he writes in a style so pure, so terse, so sparkingly clear, that those who love good old English find new motives for admiration as they read his essay.

"In his habits Neal, like all men of his temperament, is somewhat retired, but with one or two choice friends, he is just such a companion as one would choose to spend a month with, if doomed to confinement in the country during the rainy season."

ARTICLE V.

SELF-IMPROVEMENT; OR, THE FORMATION OF CHARACTER AND HABITS, AND
THE CULTIVATION OF OUR FACULTIES, BOTH IN GENERAL, AND TO
FIT US FOR VARIOUS CALLINGS.

ALL our powers and faculties are primitive and constitutional. Still, though they are innate, yet they require *cultivation*. We require natural powers before we can cultivate those powers; yet, the most superior natural capabilities without culture are like the rich prairie unbroken. The *mind* requires tillage equally with the earth. Nor can we expect a full crop of either talents or virtues without mental tillage, any more than of grain without plowing and sowing. Not that we do not need natural capabilities in the start; for we require BOTH. As is the unbroken forest, so is natural talent without culture. However rich the land, if cultivated, to yield the necessities and luxuries of life, yet without cultivation it bears neither. Culture, without native capability, on the other hand, is like tilling the desert—you but waste seed and labor. To bear the fruits of either talent or virtue requires a rich native soil, put into complete requisition by the best of tillage.

As, however, even poor soil is rendered productive by cultivation, and, when well cultivated, bears more than a rich one untilled or poorly manag-

ed, so poorer natural capabilities by proper culture, may be made vastly to excel superior native talents slothfully used or badly managed.

None of us, readers, can receive from Nature any additional endowments. All that now remains for us is to make the best possible use of the talents and virtues we *do* possess. If we have received five talents, we can, by a proper use, soon double and quadruple them. If we have been served by Nature with only one, with that one we must be content, and should redouble our diligence to make the most of that one. "IMPROVE TILL I COME," is the Divine command.

Some one has said, that "he who causes a blade of grass to grow where none ever grew before"—(implying that he who improves the soil)—"deserves to be immortalized." What, then, does *he* deserve who improves the *mind* and cultivates his *talents*? As much more consideration as does the exalted department he cultivates excel the dirt under our feet. He who properly tills the soil receives in return full compensation for all his trouble. Yet, he who cultivates the immortal *soul* will receive a reward infinitely higher, in an infinitely higher species of enjoyment. The great end of our terrestrial probation is to fit us for a higher and a holier state hereafter, and as that preparation consists solely in the right exercise of our mental powers—of our physical as a means of securing our mental—therefore the great end and object of life should be MENTAL AND MORAL IMPROVEMENT. All other ends should subserve this one end of our being.

That the fruits of such culture are abundant, is obvious. Indeed, we should be infinitely thankful that so little yields so much—in youth, especially. This is the seed-time of life. Be encouraged, therefore, O youth, in the prosecution of SELF-IMPROVEMENT. It is within your reach—attainable to an incalculable degree. You can double, and then quadruple, and re-double your present mental attainments and excellencies. And is this not, after all, more to be prized than all riches?—than all other ends of life?

But mark. It cannot be bought. Parents cannot be great or good for their children, any more than they can eat for them, or breathe for them. But as we must all eat, and breathe, and live *for ourselves*, so we must all *cultivate our own minds*. As parents may put food before a child, and thus facilitate their eating, so they give that child *facilities* for cultivating his mind, yet he *must discipline* his *own* mind, if that mind is ever to be disciplined, and cultivate his *own* moral affections if they are ever to be cultivated. Books, apparatus, riches, advantages, all go to facilitate intellectual and moral culture, but do not constitute it. Indeed, taken by and large, those make the most improvement who have the fewest facilities. Compare, in our colleges, the sons of the rich with those who have earned their own way, and created their own fortunes. The latter incomparably the best as scholars and as men.

Do not, then, uneducated reader, mourn over your want of advantages,

and pine over your want of education ; but up and doing with what advantages you actually have. You are not a tithe of what you might have been, if you had made the most of the one talent Nature has given you. The fault is less in your advantages than in *YOURSELF*.

Besides, the education of our schools and colleges is no education. The entire routine of those studies is at *war* with the constitution of the human mind, instead of in harmony with it. It is calculated to shackle and pervert, not "discipline." There is much more real *mind* out of college graduates than in them. Common sense—that greatest of all intellectual endowments—is not taught in college. The opposite. Education, as now educated, *unfits* for the practical duties of life. I speak experimentally, as well as from both observation and the adaptation—utter *want* of adaptation—of college studies to the human mind.

All education should consist *solely* in *developing the human faculties* in general, and those of the individual educated in particular, neither of which our present system of education effects. It is not based in the laws of mind, nor fitted to develop that mind. It cramps instead of develops. Especially is it not adapted to individual character. Like the fabled iron bed, all must be stretched who are too short for it by nature, and all cut off who are too long. The same books, and studies, and lessons, and every thing, for all. Individualities of talent not recognized. He who hates mathematics, but loves Greek, has to get the same lessons with him who loves the former and hates the latter.

But why expatiate upon the fallacies of our present educational systems ? Why not rather point out one better ? This is our purpose in the present volume. We shall show all—day-laborer though he be—how he may improve his mind even at his work ; and show all *how to apply* their efforts after improvement.

In this we expect a cardinal response from *all*. Few desires of the human soul are equal to a hungering and thirsting after self-improvement—that self-perfection shown to be the offspring of Ideality. This great desideratum Phrenology and kindred sciences alone can fill ; because they alone analyze the human powers. In telling what they are, they show how to cultivate them. This is how Phrenology, then, is the great guide to education and self-improvement. We shall apply it in this volume.

Many parents inquire how they shall proceed to educate their children. We shall tell them, and shall make some valuable remarks on present modes, and the required improvement of our educational system, especially our common schools.

Many other parents inquire how they shall manage the unruly *temper*s of their children. The right *government* of children is of the

utmost importance. Phrenology points out the true method of procedure. We shall give it, especially in connexion with that series of articles on *woman* which we hope to prosecute vigorously in this volume.

MISCELLANY.

SPECIMEN NUMBERS.

FRIENDS of the Cause! We appear before you in the habiliments of 1846. We solicit your patronage. Much more: *We solicit your efforts in our behalf.* We solicit your CO-OPERATION in advancing the greatest and the best cause on earth. Our world is to be reformed, and made a perfect paradise. Depravity is to be comparatively banished. All the human virtues are to grow in the utmost luxuriance. Illimitably and incalculably is mankind to become perfected and happy. This our Articles on Progression in the last volume, fully establish. The millenium is not an idle dream, but a *prospective reality*. All that is predicted of it, and incalculably more, will be brought to pass when man lives in harmony with his nature. That nature is incalculably exalted, and man's susceptibilities for enjoyment beyond computation by us. This nature he will one day fulfil, and therein be as happy as angels. Of this perfection and happiness, the sciences we teach are destined to become the great instrumentalities. God works by *means*—never without them. And WHAT means equally with a knowledge of the laws of his being, and the consequent conditions of happiness, will dispose and enable man thus to fulfil his nature, and thereby literally revel in pleasure? The Divine agency in effecting this is admitted. Its *instrumentality* is claimed for the sciences to which these pages are devoted, and our claim is legitimate.

Hence, in laboring for the circulation of the Journal, you are laboring for MAN, not for us. Terms thus low will never make us rich. We put them low FOR THE GOOD OF THE CAUSE. And it is FOR THE CAUSE, not for us, we invite your co-operation. Without you, we can do little; with you, can revolutionize our nation, and through it, the world. We are a pattern people—the world's spectacle. OUR NATIONAL CHARACTER THESE SCIENCES MUST FORM. By pushing the circulation of this journal, you can wield a power put into the hands of no other mortals. Ages on ages cannot sum up the good you can thereby effect. What would some of you, readers, take for the very knowledge of your natures hence derived? Would the mines of Mexico make good its absence? Now, just *such* blessings you can confer on thousands of your fellow men.

Make, then, the corresponding EFFORT. ZEAL AND TIME alone are wanted. Invite your neighbors' attention to a sample number. Point out some of its advantages. Explain its plans and purposes. Reach his children, if you cannot reach him. PRESS IT UPON OUR YOUTH: THEY ARE SOON TO HAVE THE SWAY. Enlist THEM in Phrenology, and it triumphs. And what reader does not know one or more young friends whom a little effort would persuade to take it. LEND YOUR NUMBERS. If they get lost in so good a cause, we will fill their place *gratis*, as well as send specimen numbers to any amount ordered. Send us the addresses of your friends residing in other towns or States, whom you think sample numbers would interest. We would not have you *waste* sample numbers—they cost us money. We want every one to *tell in our cause*. But we want them circulated far and near. They are our best agents. They tell the story just as it is. When well circulated the number of subscribers they bring back is surprising!

Phrenology in New-York.—Early in January, the Editor and his Brother will commence several Courses of both Public Lectures and Private Classes in this city and contiguous places. Citizens, strangers, and students from abroad, who are desirous to qualify themselves to practice the science, will then have a truly excellent opportunity of deriving that instruction from our Lectures, and Classes, and private tuition, which our assiduous labors for so many years enable us to impart—thus gathering, with but little expense or mental effort, the fruits of our arduous labors since 1832. Particulars in the next number.

Phrenology in America.—Many labor under the erroneous impression, that Phrenology is losing its interest in the public mind. Far otherwise. The sales of our books this year have more than doubled, both collectively and individually. The sale of the Phrenological Almanac, moreover, for example, for 1845, reached about 12,000; that for 1846 has already reached 20,000, and promises to exceed 30,000. "Phrenology" has doubled its sales; and the Journal more than doubled its circulation. Indeed, every year since 1841, it has more than doubled on each preceding year. Nor have Societies ever sprung up as rapidly as within the past year. Nor has our success in lecturing, or our applications for examinations, ever before equaled those for the past year. We say, without fear of contradiction, that Phrenology never before stood as high in public estimation as it now stands. It gains ground *yearly*. It *must* gain still more, till its books supplant the trashy literature of the day, and it becomes the great central science of sciences, as well as adds to religion its benign influence. It is *true*, and truth *must* prevail—is *actually prevailing*.

Phrenology in Hartford, Conn.—L. N. Fowler has just closed a successful course of Lectures in this goodly city; of which the correspondents

of the Tribune and Herald, and the Hartford papers, speak in terms of marked commendation. The following are clipped, the first from the N. Y. Tribune, and the second from the Herald :

"L. N. Fowler, one of your celebrated Phrenologists, has commenced delivering a course of 10 lectures on Phrenology and Physiology, in connection with their application to the health of mind, body and state. Mr. F. has certainly added much to his learning on this subject since he was here in 1839—and then he was very successful. Now, since his powers of illustration have been so long exerted in favor of Phrenological science, he completely disarms the cavils and objections of all who hear him. His public examinations of the heads of some of our prominent citizens, nightly, have universally corresponded with the development of their lives amongst us. These examinations take place after each lecture, and the subjects are selected by a judicious committee appointed by the audience for that purpose, and the candidates are wholly unknown to Mr. F. until they are presented."

"*Hartford, Nov. 27, 1845.*"

"Last evening, Mr. L. N. Fowler, from your city, commenced a course of lectures in this city. Some five to six hundred persons were present, and amongst them the *élite* of our city. He presented the ground-work and some of the evidences of the truth of the science of Phrenology. He was listened to with marked attention. At the close of the lecture he examined the heads of two of our citizens. The first that of Judge Seth Terry; he gave his character, "even to the splitting of a hair." Judge T. is one of our most substantial citizens, and Mr. Fowler's description of the different and prominent powers of his mind was given with exactness. After this examination, Mr. F. called upon the audience to nominate another person, when Judge T. rose and said, that as it was customary in many cases for persons to nominate their successors, he would nominate Gideon Wells, Esq. A general applause followed this nomination; but Mr. W. begged twice to be excused. (This was wrong, he should have stepped up to the "rack"—"fodder or no fodder.") Mr. F. said of course there was no compulsion on this subject, and a farther nomination was called for, when Mr. Winter, an eccentric character, was called out. His physiognomy and character are well known here, to be almost the antipodes of Judge T's, although he has done nothing bad. This case Mr. Fowler described exactly.

"As Mr. F. is to continue here some time, we anticipate a rich treat in phrenological science."

L. N. Fowler's talents for delineating character are indeed remarkable. The world does not probably afford his superior. Of this, the public are already informed *practically*.

That services thus valuable may be turned to the best possible account, he is now to settle and to remain permanently in New-York, where he will be found at the office of the Am. Phrenological Journal, prepared to give applicants their true characters. The office of the Journal ought to be the head-quarters of Phrenology in all its various departments. Already it is in the sale of books. It will now be made so for examinations also. Thousands, from all parts of the country, wish to *know themselves*—their

faults, capabilities, &c., as well as obtain advice touching their future course. Last spring a young man came from Canada to this city, walking most of the way, *solely* to obtain a Phrenological examination. All applicants for this, the most valuable of all knowledge, can now always obtain the professional services of either *L. N. Fowler* or the *Editor*. Heretofore, our labors have been scattered. Now, they will be concentrated and *localized* permanently at our long-established place of business, 131 Nassau-st. N. York; where one of us will make it a point to be "on hand," to tell applicants what they *are*, and what they *can* be, as well as how to make themselves what they should become—a rather important desideratum in phrenological science.

Phrenology in Carbondale.—Some twenty-five of the citizens of this mining village subscribed two dollars each, to raise the Editor's salary of fifty dollars, proposed as his terms for a course of six lectures on Phrenology. Before the course opened, many jeered, and a good deal of merriment was made over "The Fowler Stock." A charge for attendance was instituted as follows: 75 cents entitling a man and woman to the course, or 12 1-2 cents admission to a single lecture. The receipts at the door were about ninety-five dollars. This turned the joke in favor of the science—its friends retorting that their favorite stock ranged nearly one hundred per cent. *above par*. The course went off most acceptably, nothing of the kind having equally interested the citizens.

The surplus raised at the door is to be applied to procuring another lecturer on some other subject, at whose lectures a similar charge will be instituted, and, if he is equally patronized, those receipts are again to be appropriated to procuring still other lectures. Thus, a fund is started which promises to be of incalculable advantage to the place. Draw off the minds of our youth from those vain amusements to which, in the absence of higher mental incentives, they too generally devote themselves, and few of them would loiter around the grog-shop, learn the language of blackguards and blasphemy, and riot in sinful indulgence. Similar success would doubtless attend similar efforts almost any where else, and both prevent vice and elevate the tone of the public morals more than words can well express. Such lectures—such mental provender—it ought to be the object of Government—national, or state, or town, to furnish; yet, as they will not, that individual combination mentioned above should supply its place. Long will that noble twenty-five be remembered with gratitude in Carbondale.

Of his audience there, the Editor is gratified to say, that he never lectured to one more attentive, or that seemed to drink in what he uttered with more avidity. The largest church in the village was literally *crowded* most of the time. A similar course is in progress in Honesdale.

Family of Suicides.—A young man by the name of Whitehouse committed suicide in Mercer, Me., on Saturday evening last. He had been at work in a field all day with a number of hands, and while the others were eating supper he hung himself in the barn. Several years ago, this young man with his sister went to live with a gentleman in Mercer, and not long after, the man killed himself. Soon after this event, the young lady committed suicide, and now the brother has also made an end of his life in the same rash way. It is quite a family monomania.

Perceptions of Woman, and Genius.—The rationale, or instrumentality, of both the intuitive perceptions of women, and of genius, as described below, have one cause—a kind of waking clairvoyance, which accompanies a highly wrought organization:

Perception of Women.—The perception of a woman is as quick as lightning. Her penetration is intuitive—almost instinct. By a glance she will draw a deep and just conclusion. A philosopher deduces inference; and his inference shall be right, but he gets to the head of the staircase, if I may so say, by slow degrees, mounting step by step. She arrives at the top of the staircase, as well as he; but whether she flew there, is more than she knows herself. While she trusts her instinct she is scarcely ever deceived, and she is generally lost when she begins to reason.—*Sherlock.*

Intellectual Greatness, or Genius.—By this we mean that sublime capacity of thought through which the soul, smitten with the love of truth and the beautiful, essays to comprehend, penetrates itself, questions the past, anticipates the future, traces out the general and all comprehending laws of nature, binds together, by innumerable affinities and relations, all the objects of its knowledge, rises from the finite and transient to the infinite and the everlasting, frames to itself, from its own fullness, lovelier and sublimer forms than it beholds, discerns the harmonies between the world within and the world without us, and finds in every region of the universe types and interpreters of its own deep mysteries and glorious inspirations.—*Channing.*

The Rev. Thomas Spencer—Another Clerical Helper.—Our excellent co-worker, Andrew Leighton of Liverpool, England, writes us as follows of an influential Churchman of the old world. We give it publicity, and endorse it, and say to our friends, help this good brother.

“Liverpool, 3d Oct. 1845.

“My dear sir:—This will be handed you by the Rev. Thomas Spencer, whom I have infinite pleasure in introducing to you as a fellow *Trotaller*, a Reformer of all abuses in church or state, or wheresoever else they are found; and best and greatest, (what indeed includes the others) a *Christian*, in the most expressive sense of the term.

“Mr. Spencer comes to your country a voluntary missionary in the cause of temperance, of free trade, and the interchange of brotherly sympathies between the nations, and as an *observer* of your country, of its institutional arrangements, and its social and domestic life. Give him the welcome of a warm heart, for he deserves it; and facilitate to the utmost of your power his introduction to the observation of all things in your country worthy of observation; for just is his judgment, and the cause of righteousness and humanity may be promoted thereby.

“Mr. Spencer is a Clergyman of the Church of England, whose name is “a household word,” in the homes of all reformers in this country; more especially in those of the working classes,—a man who requires but to see the truth to reduce it to instant practice, and of whom I am firmly persuaded it may with justice be said, that were all clergymen of the church like him we should know of only *one* church.”

Vernon, Nov. 19th, 1845.

Hereditary Facts.—While writing, and a little space left, I might occupy it in relating a fact on hereditary descent, of which I have many, to demonstrate your doctrine on that subject. John Clark, a native of Connecticut, and who was born more than a century ago, was peculiarly affected by changeable or cold weather; his hands would become benumbed and almost entirely useless, his tongue stiffened so that it was with great difficulty that

he could give utterance to his ideas, and the muscles of his face contracted and stiffened, and one or both eyes closed in a very peculiar manner; and this would take place in the cool mornings of every month in the year. How it was with his ancestors I am not certain, but believe it to have been the same with many of them. But about one-half of his children inherited the above afflictive peculiarity in a remarkable degree, and also many of their children, and so on till the fourth generation—of which they appear to suffer in a more permanent degree than their parent—whilst the other part of his family appear to have inherited the physical and mental qualities of their mother, who was a Miss Elizabeth Rogers, and supposed to be a descendant of the martyr Rogers, and who, with their descendants, appear to be exempt from this infirmity.

Another fact I will briefly state. A Mr. B., of this place, a man of considerable sagacity, lived as a husband with his niece; and his children, numbering some eight or ten, were much inferior to either of the parents, either physically or mentally. Four of their children were helpless; two, a male and female, had uncommonly large, but diseased heads, of course. The male's measures about thirty-six inches in circumference, the female's a trifle less. But you have facts enough to prove your theory, and I will close. Yours, &c.

L. H. B.

The Physiology and Phrenology of the Choctaws.—Facts like the following, which embody the developments of masses of mankind, the Editor regards as valuable beyond calculation. Their contributor has our cordial acknowledgment for them; and if Missionaries generally would inform themselves touching this science, and report national and individual facts analogous to those above, they would excite the most lively interest, and contribute greatly to human science. Moreover: if, as do this Missionary and a co-working sister, they would *propagate Phrenology and Physiology* among the heathen, they would take the most effectual means possible to enlighten and elevate those whom they labor to bless. We need *Phrenological* missionaries in heather lands, and shall one day *have* them. *We have them now.*

"You have a right to expect some Phrenological 'talk' about this people, and I am sorry to inform you that my perceptive powers are too small to do their whole duty on this subject, where there is so much of every thing to be done, and so few persons to do it. My general observations, however, I will throw on the paper in the crude state—not for criticism. First, as to Temperament. The Bilious, or the Motive, is the national one; and they are proverbial for deliberation, not to call it by any *slower* name. I have seen a few cases where the Mental nearly equals, and one perhaps where it exceeds, the Motive. It is of an educated young man (Mr. Jonathan Dwight) educated at Hanover, whose name you may have seen in the Herald. He is one of the general interpreters—his health suffers perhaps from a too small supply of the vital temperament and too little attention to the preservation of life. I have *lectured* him more than once on this point. The Choctaws, as a whole, are much smaller of stature than I supposed any of our North American tribes to be, are delicately formed, have small hands and feet, always black, jet black hair and eyes, and most of

those who cannot read, a stupid or downcast expression of countenance; though when the mind is enlisted there is usually great "versatility" of expression; and I have never seen more animation of countenance than in some of the intelligent among them. In such specific cases as have come under my observation, I have noticed that Choctaws who are most like ourselves have heads nearest like our own. Their general distinguishing peculiarity is a roundness of head, more like the top of a round pillar, sloping gradually from Firmness to the forehead, which is not high, nor always low; and again, from Firmness to the social group, which is sometimes large—and they are affectionate in their way—I have seldom seen a head in which the *mule* was not of a superior size, and probably his ears were long. (By the way, the illustrated head is looked upon as quite a *fete* here, and affords much amusement.) We have one young lady in school in whose head this organ is *no more than full*, the Social large. She is a warm friend, could be persuaded quite as far as Conscientiousness would allow, by those whom she loves, and I have seldom seen her equal for diligence and perseverance at school. She has a strong desire to become like the refined and enlightened of our race, and her attainments do herself and her former teachers great credit.

"As their Phrenology would indicate, they, like all other unenlightened nations, have been too much devoted to animal pursuits, and too little accustomed to personal restraint. They are often shrewd, usually of strong passions, and some of them possess more sway over the feelings of an audience than over the little world within. I was conversing the other day with one of their most eloquent and influential men—one, to whom, perhaps, the nation are more indebted than to any other, for their improvement in education, &c.—and he told me that self-control, under excitement, was almost an impossibility for him, although he attempted it from conscientious motives, having been pious for a few years only. He is a most devoted friend, frank and open as the day, and yet the object of his warmest affection is not safe from the storm of his wrath. He says he strenuously avoids angry excitements, and mentioned a case where he had alienated a warm-hearted public friend in General Council; and he added, 'he does not overlook it yet, although I went to him and retracted, when my passions had subsided.' The son of a white man, whose mother is Choctaw, was trained among this people, and his morals were subject to nearly the same rule, though his intellect was enlightened."

To the Editor of the American Phrenological Journal.

O. S. FOWLER:—As it is well known that you have submitted the truth of Phrenology, and your own practical tact in the examination of heads, and the predication of character, to the severe test of examining blindfold the heads of individuals selected by a popular audience, and of openly giving your conclusions thereon; it is hoped by several friends of science in general, that you will not refuse to submit your favorite science and your skill to an equally severe trial, which is now proposed to you, in the phrenological examination of the accompanying casts of skulls, and the publication of your most careful deductions from the developments in the next number of your Phrenological Journal. That you may have no hesitation in giving them a most thorough examination, we will inform you that the characters of the individuals, the charts of whose skulls are submitted, are well and accurately known to a large number of persons.

The casts will be left at your office, without a clue for you to ascertain from what part of the United States they have been sent; but on the publica-

tion of your account of the developments and characters which they present, the names of the individuals and a full history of the most open and authentic kind will be transmitted to you, and the casts will be left at your cabinet upon conditions then to be stated. These conditions, however, involve no secrecy in relation to them. They are marked on the inside with the letters A and B severally, which will enable you to designate them. Very respectfully, &c.

NOTE.—As soon as we can well make room in the Journal for the examination proposed above, we shall make and insert it. From no fair test do we shrink, but meet the most scrutinizing with perfect certainty as to the result. We even *solicit* such; soliciting, of course, whatever suggestions as regards the temperament we can well obtain.—ED.

The Cold Water Cure applied by a medical practitioner.—A physician recently writes that he likes the Journal all the less for its advocating the cold water cure; and says he would write for it if it were not so heretical as to medicine, &c. If our M. D., or any body else, can cordially give us their countenance and aid, they would thereby help forward a good, a truly *glorious*, cause. But if they do not, the phrenological world will not stop in consequence. The prejudice of too many of the learned professions against Phrenology, and all reform, is inveterate. Their education renders them so. Our institutions put on the trammels of bigotry and antiquity. But behold in the following a noble triumph of truth over learned ignorance. Our correspondent has tried BOTH, and ought to be able to choose between them better than those who have tried but one. We commend the following important testimony to both the learned and the unlearned.

“MASSILLON, NOV. 1st, 1845.

“For nearly two years I have been investigating the Water Treatment of disease, and for the last year have practised it with good success. I have cured several cases of consumption. In our bilious and other fevers it supplies the place of both calomel, blisters and opiates; saves the strength of the patients, and makes them much more comfortable than I was ever able to do with medicine. No case of fever has lasted over five days, nor did I lose a single patient. I have been a regular practitioner since 1828, and have some knowledge of the use of medicine of course; and I most unhesitatingly aver that Water, as a remedial agent, is preferable to any or all the articles known to the *materia medica*. I am happy to find you its friend and advocate. I have delivered several lectures upon this subject, and uniformly challenge the profession to meet me, or take exceptions to it. So far, I am happy to say, I have been able to sustain all we claim for Water. Were I able I would devote a year to lecturing upon this subject, and the overthrow of the poisonous systems of the present day. The philosophy of disease, as well as the philosophy of its cure, is not well understood by the profession generally. From mesmeric patients I have obtained some of the best solutions upon difficult points which I have ever obtained; viz., the philosophy of the water's action when applied cold to the surface, &c. Physiology, Phrenology, and Magnetism are the keys that are unlocking the great mysteries of nature and mind, and letting us in (as it were) to the inner temple, where the sun-beams of light and truth are filling the minds and understandings of all the truly devout worshippers of the Eternal principles which govern all things. Excuse this intrusion upon your time, and believe me the friend of all friends of science.

“A. UNDERHILL.”

Woman's Love.—The one focus of woman's character, is her love. The one mainspring of woman's power, is her love. The one crown of her charms, the one bond of her entire nature, is her love. If she would reform a faulty or depraved husband, she must *love* him into reformation. If she would correct a wayward child, *love* must be her rod, and tenderness her chastening hand. If she would reform and purify society, she must disseminate in her daily life and conduct those angelic *virtues and affections* which mainly constitute the mentality of loving, lovely woman.

A young gentleman of high respectability, talents, fortune and family, married the beautiful, the lovely, and accomplished daughter of —. She was the daughter of a wealthy merchant in one of our Northern cities; with their united fortunes they commenced a career of life with the brightest hopes and fairest prospects of undisturbed happiness and prosperity, that the most sanguine or ambitious could wish or desire. She was a lady of fashionable distinction in society, the pride and ambition of all who enjoyed the entré of her gay and hospitable mansion, and the idol of a young and affectionate husband's heart. Her wants, her wishes and desires, were all anticipated by that peculiar discernment, which always affords so much delight, and brings with it those unspeakable evidences of a husband's love that a wife alone can understand and appreciate.

Thus they lived on for a few bright years of happy existence. But alas! such is the versatility of fortune, such the uncertainty of human happiness, that even those who seem to be surrounded with all the splendid glitter of prosperity, are, by some casual occurrence, some unexpected event, plunged from this splendid pinnacle of prosperity, to the abyss of adversity. They saw not, averted not the dark cloud, emerged above the bright horizon that had hitherto encircled their dreamy existence, but it soon obscured the brilliancy of their prospects, and discharged its baneful contents upon their devoted heads; and threw them upon a cold and heartless world, without a farthing to support them.

The husband, unable to counteract this inconstancy of fortune with becoming fortitude, gave himself up to the grossest intemperance, and subsequent neglect and abuse of his lovely wife and family. But she, like a woman, yea, like an angel as she is, soared above it all.

After an absence of some days, his wife not knowing where he was, he returned home, in the wretched and disgusting condition to which drunkenness had reduced him, his locks matted with filth and sticking closely to his forehead, his face bloated, and his breath stinking with the fœtid exhalations of brandy. In this frightful condition of human degradation, saturated with liquor, he entered the now obscure little residence of his wife, who met him with all those feelings of abiding affection which in woman's heart knows no change; but the once fond husband, now transformed to a beast, returned her cordial reception with the

coarsest abuse, and at last struck her to the floor. She, after recovering herself from the blow, arose, her husband standing near her; she rushed into his arms, exclaiming, "Charles! Charles! what are you doing?" and turning from his brow the matted locks which once clustered in beautiful curls upon his manly forehead, she imprinted upon it an affectionate and endearing kiss, and with that soft and tender look of love, from eyes streaming with tears, upon his haggard features, again exclaimed. "Oh, Charles, how can you strike your once dear Mary?" He instantly, as if struck himself by some superhuman force, echoed back the beloved name—"Mary! Mary! what have I done!" He fell upon his knees, implored her forgiveness, and from that moment became a reformed man, a devoted husband, and is now an ornament to society.

Longevity.—Who that does not want to live long and happily? What end is equally important? What legacy equal to a capability of living long would benefit our heirs?

Now, an advanced age, and that a happy one, is attainable. The following facts show that human life *can* be prolonged to beyond a century, with a retention of all the moral and intellectual faculties. Let us all LEARN AND FULFIL those conditions on which life and health depend.

An Advanced Age.—If, assaid, the pure and bracing air of the country promotes longevity, what is to be said of the late Mrs. Gough, who died a few days ago at the age of 109 years. She always resided in the city. We have now another case of extreme old age from the country. There is living in the town of Frankford, near Utica, a man by the name of Harvey, 111 years of age. He is, and has been for about three-fourths of a century, a preacher of the gospel. He was born in Dutchess county, N. Y., and distinctly remembers running about in the woods there 100 years ago. He has occasionally devoted some attention to agriculture, but has chiefly been engaged in the duties of his profession. He walks without any assistance, except that of a staff. His conversation, as also his style of preaching, is animating, and frequently his eye brightens with the vivacity of youth. His mind is surprisingly active and vigorous, and his voice is sufficiently strong to fill a house capable of holding 1000 persons or more. Wherever he goes, multitudes flock to hear him. It is a singular fact that literary pursuits and study are favorable to old age. The machinery of the mind, the thinking faculties, are ever kept in active operation, while the body is not broken down by excessive labor. Ease and tranquillity are favorable to long life, and particularly regularity of living, not abstemiousness or poor living, but all that is wholesome and nourishing, at stated and regular hours.

Longevity.—In New-York, on Tuesday, the mortal remains of Mrs. Hannah Gough (who died on Sunday, aged 109 years, 11 months and 15 days,) were to be interred. Mrs. Gough was in possession of her faculties until the last moment. She had seen and conversed with *every President of the United States*. When George Washington Parke Custis was in New York, she was sent for to go and see him, but was too feeble to accept the invitation.

THE
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(NEW SERIES.)

VOL. VIII.

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NO. 2.

ARTICLE I.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF THE LATE REV.
DR. MILNOR.

With an Engraving.

PHRENOLOGY being true, the organization of as great and as good a man as was Dr. Milnor, deservedly claims a place in a journal devoted to phrenological science. In addition to this, the coincidence between his developments and character is as perfect, as his characteristics were distinctly marked; thus adding another to that infinite array of FACTS which place Phrenology on the immutable basis of ETERNAL SCIENCE.

In 1836, the Editor paid the Rev. Doctor a visit, in order to make an examination of his head, with the view of publishing the results in his "Phrenology Proved," &c. The Doctor allowed the examination to be made, but seemed unwilling to have his developments given to the public. Hence they were not given; yet, since the developments of public men are as much public property as their mental productions, a like unwillingness on the part of any distinguished man, would not again withhold from phrenological science any developments calculated to prove or illustrate Phrenology. The developments of the Doctor made a strong impression on our mind, so that they are still remembered with perfect distinctness, and given correctly.

In this article, we purpose to confine ourselves mainly to his *Physiology and Phrenology*, giving only a meager sketch of his real character, but leaving the latter to speak for itself; which it will do with peculiar emphasis wherever it is known.

His Physiology, that is, his Temperament, or organization, was remarkable: first, for its extraordinary capability of endurance; and secondly, for being so perfectly adapted to manifest clearness of intellect, and intensity of feeling. His Temperament was the **VITAL MENTAL**, the former of which manufactures animal life, and the latter manifests mentality in all its departments.



No. 6. REV. DR. MILLER.

Behold that deep, broad, expansive chest. See what room for lungs, heart, stomach, &c! Indeed, there was too much vitality for especially his muscular system. Mentally, he labored verv

hard, yet did not take sufficient exercise to work up energy as fast as his tremendous vital apparatus manufactured it. Such a Temperament should have lived very abstemiously, or else have taken a great amount of physical exercise. This would have reduced his tendency to corpulency, and prolonged his life twenty years or more.

Next to his powerful vital Temperament, his MENTAL was the most fully developed. He had enough of the mental to purify and sanctify the vital, and the union of the two rendered his feelings most intense and exalted; and as his better organs predominated, contributed much to form that sub-stratum of real goodness which pervaded his entire character.

This same condition rendered him the orator, and with his great moral organs, the *pulpit* orator. His was the feeling, highly wrought, intensely active Temperament, and this gave him the feelings of his audience, and as his own feelings were pre-eminently pure and holy, he inspired like emotions in those who heard him.

His Phrenology was in perfect concordance with his Physiology. Indeed, the two always coincide. This doctrine we shall expound in the series of articles headed "Signs of Character," &c.

This fine feeling Temperament—*any* Temperament in which the mental abounds—*must have* a large moral region by means of which to manifest that high moral tone of mind which always accompanies it. No better proof of his exalted Temperament could be had than his uncommon coronal development. As much brain as was crowded into the top of his head, is rarely seen on any man. His brain was large, almost massive; besides being both uncommonly *long and high*, as well as very *broad and wide on the top*.

Another peculiarity. Though Firmness, Self-Esteem, and Approbativeness were all amply developed, the latter in particular, and the crown of his head was full, yet his head *rose* as you passed forward from Firmness to Benevolence, thus evincing a truly *prodigious* organ of Benevolence. I rarely remember to have seen as great a development of this organ in any one. This being his Phrenology, we leave any who knew his character for benevolence to put these two things together. All who knew him will testify that ~~the~~ point of his entire character—the one great distinguishing, predominant manifestation of his entire conduct, manners, and life—was *practical goodness*. In all labors of love and humanity, in all the benevolent movements of the day, whether they appertained to the relief of the poor at home, or to foreign missionary operations, he was looked to as *the* man to lead off and follow up. Behold this marked coincidence between an *extreme* of the *organ* of Benevolence in his head, and a corresponding extreme of the manifestation of this faculty in his character and conduct.

Accompanying his great Benevolence, was great Veneration, as above implied. On his manifestation of this faculty in charac-

ter, in his steady, unaffected, fervent piety, we need not comment. Those who know any thing of him, know that devotion was one of his leading elements of mind. Conscientiousness was very large in his head, and he was strictly just in his character. Spirituality, (Marvellousness,) was small. Hence, he would not believe without proof, nor even look at the proofs of Phrenology, because he did not deem it worthy of notice. Not, however, that this organ is requisite to a belief in Phrenology, yet it opens the mind to the reception of all truth.

Cautiousness was conspicuously developed, and in connection with his great reflective faculties and well-balanced head, gave him that *correctness of judgment* for which he was remarkable among all who knew him, and which rendered him so excellent an adviser.

Ideality was large, and Language very large. We said above, that he had the eloquent Temperament. That eloquence, these organs finely supported. Nature would not commit so great a blunder as to create an eloquent Temperament without also creating, to go along with it, the *organs* requisite for the orator. Dr. M. had both the Temperament and the organs for a splendid speaker, which he truly was. See the fullness of his eyes. Such a fullness was not made for nothing. Mark: whenever you see such a form of eyes, know of a certain that its possessor has eloquence in him, and requires only culture to bring it out. See our analysis of Language in this number.

To the uncommon *evenness and harmony* of his developments, more special attention requires to be called. This, on the principle, that as is one part, so are all parts, would give a corresponding evenness and perfection of character. This was one of Dr. M.'s leading characteristics.

All his social organs were large. He was a most cordial, friendly, companionable man. How fervently his people became attached to him—one of the surest evidences of strong social feeling on his part; for, whoever loves strongly, *is beloved* with equal fervor. His family literally idolized him. All that knew him loved him. Amativeness was especially developed. Public men require to possess this faculty strong, in order to be popular, especially with woman, as was Dr. Milnor.

Mirthfulness was especially developed. See how it fills out the upper part of the sides of his forehead. And he was, indeed, excellent company—full of apt remark, anecdote, and humorous, stirring conversation. This faculty played a beautiful part with the social group.

All his intellectuals were amply developed. See that majestic, expanded forehead! The Reflectives, however, predominated; and, with his great moral organs, gave to his reasonings that *moral* direction which rendered him the theologian. In connection with his large and evenly balanced head, they also gave him that sound, practical *common sense* for which he was one in thousands. He thought clearly, and to the purpose; was full of

beautiful illustrations; was excellent in devising ways and means, and evinced a strong mind.

But this must suffice for his Phrenology and his character. We refer those who would know more of the latter, to other sources, simply adding, that they will find the most marked coincidence between his Phrenology on the one hand, and all he said, did, and was, on the other.

We copy the following biographical sketch from the N. Y. Commercial Advertiser:—

It is our painful duty to record the sudden decease of *Rev. James Milnor*, D. D., Rector of St. George's Church. New-York could have lost no citizen more justly or more universally respected and beloved than this most estimable divine. It may be truly said of him, that his praise is in all the churches. For, though firmly attached to his own church, he was animated by the most kindly spirit toward others, which was never more strongly evinced than in his last sermon in his own church, from the text "Judge not, that ye be not judged."

The writer of this notice has been in the habit of hearing Dr. Milnor, occasionally, for more than twenty years, and can truly say that he never preached with more clearness and animation than on that morning. The wish was expressed by many of his auditors, after service, that a copy of this sermon should be requested for publication. Now it would be read with peculiar interest by Christians of every name, and we hope it may be published.

Dr. Milnor studied for the bar in the city of Philadelphia, which city he represented in Congress in 1812, when the last war with Great Britain was declared. Afterward he deemed it his duty to apply for holy orders; and he has been an approved and most eminent divine in this city for about 30 years. He was an early and efficient friend and supporter of the institution for the Deaf and Dumb, and has long been a distinguished and most useful member of the American Bible and Tract Societies, besides his zealous co-operation with the societies formed in his own church.

Dr. Milnor was a man of untiring and systematic industry, and hence was enabled to accomplish much good for his fellow men. He was always cheerful and collected—was a true friend, a most valuable pastor, an excellent husband, and a kind father. None know him but to love and honor him.

For many years he had been subject to occasional but very severe attacks of a constitutional disease—the gout. Early in the present year he had an attack of a somewhat alarming character, from which, however, he recovered; and it has been remarked, that since his recovery his pulpit exercises were more than ever acceptable to his people. He has gone; his prayer, so often preferred, to be delivered from sudden death, has not been heard, unless the true import of that prayer be regarded as a supplication to be delivered from an unprepared death, and in that case we have no doubt it was heard, and answered, for we know not of any man of whom it might be more truly said, his house was set in order.

Tuesday evening, the managers of the Deaf and Dumb Institution held their monthly meeting at the Doctor's residence in Beekman-street; at which he presided with his usual ability. The Board had a long session, and did not adjourn until late. To a member who observed to him that

his health appeared remarkably good, he replied, "Yes, but I expect to be taken away suddenly, as my father and brother were."

It appears that he retired to bed at about eleven o'clock, and in a few minutes after was summoned from all his earthly labors.

ARTICLE II.

ANALYSIS, FUNCTION, AND LOCATION OF LANGUAGE, ILLUSTRATED BY AN ENGRAVING OF THE LATE INDIAN INTERPRETER, COLONEL GAD HUMPHREYS.

PHRENOLOGICAL authors are less explicit, and the public entertain less correct opinions, concerning the true function of LANGUAGE than touching almost any other mental faculty. Learning foreign languages from books, and committing to memory, are the two functions generally ascribed to it, yet these are far from embracing its whole office. It is generally supposed that Elihu Burritt, who can read above fifty languages, must, in case Phrenology is true, have an enormous development of this organ. Yet he has not, nor does he require it thus large in order to learn to read foreign languages. Learning to read or spell any language, our own native tongue included, requires FORM to recollect the shape of letters and words, as well as their various conjugations, terminations, and derivations; Eventuality to recollect the various rules and conditions of various languages; Comparison to distinguish clearly and closely between the various meanings of various words; Locality, Ideality, &c., to aid by their respective functions, and also LANGUAGE to direct these faculties upon LANGUAGE, as well as to recognize and apply the *spirit* of the language learned; yet a far lower order of LANGUAGE will suffice to make a good linguist, provided he has these other faculties, than is requisite to make a good *speaker*. Hence we often find good linguists to have but moderate LANGUAGE; and we also frequently find superior linguists to be poor *speakers*, because their talents as linguists depend on the faculties named above, while LANGUAGE itself is but poorly developed. Thus, Burritt is by no means a great speaker. He is no way remarkable for the facility and power with which he employs words. Take him out of his beaten track of lectures already committed to memory—put him in the public meeting, or on a promiscuous debate—and many who can barely read their mother tongue, will excel him. He speaks measuredly and almost slowly, nor is he at all remarkable for that rapid and correct *casting* into the most appropriate forms of expression imparted by large LANGUAGE, of those thoughts and feelings which spring up spontaneously and demand utterance. Thus much by way of correcting an important and prevalent error touching this faculty. Next, its true func-

tion. This can be learned the most distinctly and readily from its

ADAPTATION. Man has ideas and feelings which he is benefited by communicating, and his fellow-men are profited by hearing. Without some means of communicating their ideas and feelings, all interchange of sentiments between man and man would have had no existence. No form of news could have been circulated. No sermons or lectures could have been delivered. No papers or books could ever have been printed. No conversation of any kind between mankind, could ever have been held. Excepting by means of natural language, no communion of man with man could ever have taken place. Thus would most of our powers have been smothered for want of something to stimulate and develop them.

But Infinite Wisdom has devised that fundamental basis on which all languages proceed—which is substantially alike in all—and then given man this mental element of Language adapted to it, by which he is enabled to form various languages and forms of verbal expression for the intercommunication of his ideas, wants, sentiments, &c.

The one distinctive function of this faculty, then, is the *expression of our thoughts and feelings by means of words*, more especially orally. It therefore gives a freedom, ease, copiousness, facility, and appropriateness of expression—that is, a *command of language*—proportionate to its development. Those in whom it is small, often hesitate for just *the* word they want to use, but those in whom it is large, never hesitate, but cast their ideas readily into sentences and then fill up these sentences with a copious supply of words and phrases, and proceed straight along when talking or speaking easily and freely, as though it *talked itself*—just the words they want being always at command, so that they never either stop after they have begun a sentence and begin it some other way, or wait for a moment to think of the word they wish to employ. Nor, whether their educational advantages have been limited or abundant, will they confine themselves mainly to every day Saxon words, but they will use many words of foreign origin, and express themselves happily. They will also always *interest* you; as it were carrying you forward with the *interest* you take in what they say, till you become wrapped up in the subject and do not once think of their *manner of expression*.

True, those in whom Language is moderate, may interest you deeply in their *subject matter*, even though their manner of speaking be lame and bungling; but large Language interests you in that native eloquence of expression which it is the office of this faculty to impart.

Language also gives the writer a copious, flowing, easy style; yet, if it be larger than his thought-manufacturing organs, he is more wordy than instructive; employs many words to express a few thoughts; repeats the same ideas in other forms of expression, and, though he may interest, yet fails to impress the listen-

er. The good writer requires Language to be less instead of greater, than the general range of his other intellects, because he will then condense, and can take time to put in all the words requisite to complete the sense. But the speaker is obliged to express his ideas *at the time*, and often very rapidly, and therefore requires an abundant supply of words at command. Even if he has a superabundance of words, all the better, unless it is excessive, because too many are not often noticed, while too few cause hesitancy, and this greatly diminishes the interest of the listener.

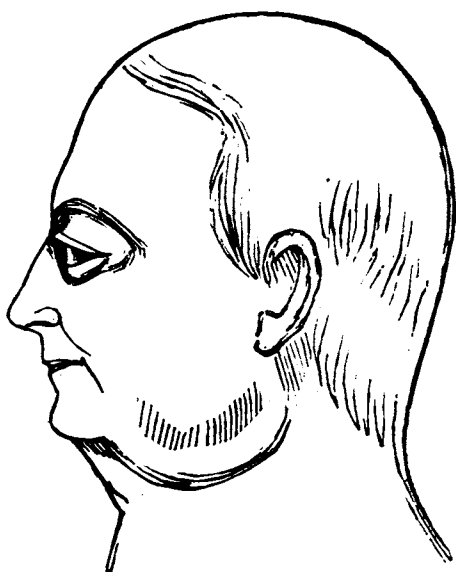
A speaker may, however, speak very fast, yet have only moderate Language. Those whose Temperaments are very active, when they become excited, think with great rapidity, and feel with great intensity, and hence often speak very fast, yet use home expressions, and when *not* excited, often recast their sentences, hesitate, and are any thing but fluent and easy of delivery. But large Language speaks freely and easily *without* excitement, nor ever hesitates in saying just what it wishes.

Still, not all who have Language large speak thus freely; because extreme Cautiousness may make them hesitate, not in saying what they wish to express, but as to *what they shall say*—as to the *matter*, not manner. Or large Secretiveness may restrain them from freely saying what they think, as well as render them purposely or instinctively ambiguous. Or small Self-Esteem and large Approbativeness and Cautiousness may render them too diffident, or a preternaturally excited nervous system too much confused, to command either their words or ideas. And thus of other combinations.

The *kind* of language a man employs, also depends on his Temperament and combinations of organs, but to enter this field of inquiry, though it is essential to a full understanding of this faculty, would unduly protract our article. Besides, we hope, in the progress of the volume, to present somewhat fully this doctrine of the combinations, on which mainly the character depends, but which few Phrenologists duly appreciate.

LOCATION. Language is located on, or partly above and partly behind, that bony plate called the super-orbiter, which passes *over the eyes*. Consequently, the more fully this organ is developed, the more this plate gives way to make room for it, and thus crowds down upon the eyes, and of course pushes them *downward and outward*. The fullness and projection of the eyes, therefore, measure the fullness of this organ. If the eyes are sunken in the head, as in the engraving of Harrahwaukay, the New-Zealand Chief—whose character, together with a profile engraving of him, will be found in the December Number, and a front engraving of whom will be found in this,—the organ is small, and this faculty is deficient in his character.

The accompanying engraving of Col. Gad Humphreys exhibits one of the largest developments of this organ the Editor has ever seen.



No. 7. Col. GAD HUMPHRIES.

Behold the projection of those eyes. They look as if something behind them were crowding them out of his head. See how they project beyond the bone below the eyes. This bone is one of the best standards or points from which to estimate its size ; because, when the Perceptives are large, they project outwardly in proportion, and thus, though Language may be actually large, yet they may project still farther, so that, judging from the projection of the *upper portion* of the eyes, Language would seem to be less than it really is. But the bone just *below* the eyes, is not liable to these mutations, and therefore forms a good general standard point from which to make correct observation.

In some cases, however, where the person is tall, and his phrenological organs therefore long, Language becomes so elongated as to run forward *over* the eyes, and thus crowd them *downward* instead of outward. In such cases, the eye is set much *below* the eyebrow, and the under portion of the eye crowds down upon the under eyelid, where you are to look for the development. Clay's Language assumes this form. A close eye and the hint here given would discover its development.

The *faculty* of Language was as signally developed in the *character* of Col. H., as the organ was large in his head. He was one of the very *best* story tellers to be found, and almost always talking. In consideration of the ease with which he learned to speak languages from hearing them spoken, he was made Government interpreter to the Seminole Indians, whose

language he learned to speak *in four weeks*, difficult as it is.

It should, perhaps, have been observed earlier, that this is the faculty by means of which we learn to *speak* a foreign language by *hearing* it spoken; and, that the larger it is, the sooner, the easier, and the more correctly, will its possessor learn to *speak* a foreign language by ear. Col. H., with very inferior facilities, had learned to speak several languages, just by casually hearing them spoken. So retentive was his verbal memory—another talent imparted by Language, because it has to do wholly with words, and of course remembers them—that he required to hear any word or expression interpreted but once, always to remember it. He had all the elements of a truly splendid orator, and would have been one, but that he loved his ease too well to make the required effort.* To his Temperament we shall make more specific reference hereafter, when we come to a more particular presentation of this subject. Suffice it here to observe, that Language is found in connection with this cast of Physiology much oftener and more fully developed than in connection with any other. Col. H. could repeat a sermon verbatim just by hearing it delivered.

Language is large in the engraving of Dr. Milnor, given in the preceding article, and also in that of Neal, given in the January Number. The writings of the latter evince an ample development of this faculty in that peculiarly easy and flowing style in which he clothes all he writes, and the eloquence, and conversational powers of the former also evinced existence in a remarkable degree of power.

HISTORY. Our readers hardly require to be apprised that this was the first phrenological organ discovered; and that its discovery led to the discovery of the science. Dr. Gall observed that those scholars, in the various schools which he attended, who *committed to memory* with the greatest ease, had this full, "pop eye," as it has sometimes been called. This coincidence observed uniformly to exist between a given form of the brain and trait of character, suggested the idea to him that other forms of head would doubtless be found to accompany other traits of character. Long continued observation enabled him and his noble co-adjutor, Spurzheim, to discover most of the organs as now located by phrenological science. Be it forever remembered that Phrenology was discovered by observation, and stands confirmed by the highest order of inductive reasoning, instead of depending, like all other metaphysical systems, on mere inferential reasonings. *This fact alone* should command for it the candid consideration of every man of science—of every lover of TRUTH.

* Col. H. remarked that that long and expensive war with the Seminoles might have been avoided with perfect ease, if Government had pursued a pacific course with them in the start; but that our agents *abused* the Indians and provoked the war.

ARTICLE III.

GAMBLING AND ITS CONSEQUENCES, COMMUNICATED BY J. H. GREEN, THE REFORMED GAMBLER ; WITH AN ACCOUNT OF HIS PHRENOLOGICAL DEVELOPMENTS.

IN Feb. 1845, at the close of one of the Editor's lectures on Phrenology in Clinton Hall, the subject of this article was brought forward and examined in public. We described him as being capacitated for making a good man, or the reverse, according to his associations and education ; as possessed of great **FORCE** of character, yet comparatively regardless of consequences, as exceedingly determined, resolute, and independent ; as capable of being adroit and cunning ; as calculated to make money very fast, yet illy calculated to keep it, because he had the *back* portion of Acquisitiveness, which *gets* money, yet not the fore part, which keeps it ; as altogether too generous ever to lay up money, and as exceedingly shrewd, knowing, apt, quick-sighted, practical, and off-hand, yet not profound. We also found Constructiveness, which gives *manual dexterity*, to be very great. Hope was found to be immense, Marvellousness small, the social organs all amply developed, with Veneration large, and the Perceptives mostly large, and some very large.

His head as compared with his history is truly interesting. He has been one of the most expert gamblers of the age, and was universally known as such among his fraternity. And he has just the organs which, perverted, would enable him to gamble successfully ; namely, prodigious Individuality, Eventuality, Locality, Comparison, Hope, and Combativeness, with large Secretiveness and small Cautiousness, and not so much Conscientiousness as to exert a controlling influence over his character. His Constructiveness and exceedingly active Temperament rendered him essential service, the former in playing those deceptive sleight-of-hand tricks so essential in gambling, and the latter, to render him quick in both his movements and his mental operations.

Being afterward informed who he was, we solicited an article for our columns on the evils of gambling, that we might effectually expose this vice. With that request he has kindly complied in having sent the following communication on this subject. To some of his remarks we shall append some notes, and wish to say two things ; one, to our youthful readers, namely, *never, on any account, visit the card table, or billiard table, or faro bank, or participate in ANY game of chance where stakes are played for ;* and the other is addressed to all, mainly *help on this good brother.* He is doing a great and much needed work, and has not been

duly sustained and encouraged. Hold up his hands. Give him audiences and influence, and thus aid his cause.

He had accumulated, when he determined to quit his business, \$27,000 in money, mortgages, &c., all of which he returned to those from whom he obtained them, besides much that he had before returned. He once gambled a man's house, furniture, goods—every thing—away from him, so that, from being well off in the world, he became penniless. His wife was of course rendered most miserable by the change. Her distress wrought so powerfully upon Green's sympathies—a practical illustration of his great Benevolence—that he gave her back, the next morning, all he had won the night before from her husband; meanwhile giving him a regular lecture on the evils of gambling, and telling him never again to be caught at any game of chance. His sincerity, no one, after this *practical* proof of it, will doubt, nor the importance of the cause in which he is engaged.

A SHORT ADDRESS TO ALL.

BY J. H. GREEN.

It has now been more than three years since I resolved to quit and expose the villainies of a profession which, for its demoralizing tendencies, heartless atrocity, and wide-spread mischief, has no equal. Perhaps it may be, by some, considered presumption in me to come forward and attempt to enlighten the public in relation to the workings of this most heinous vice of any age, and to offer my humble aid to the furtherance of the moral reforms of the day. It is taken into consideration that there are many in the field who are immeasurably my superiors both in literary acquirements and abilities as speakers; and against whose early lives no immoral course of conduct can be referred to by those who are not disposed to act with them, for the purpose of lessening the influence they may exert. But as the testimony of him who has been personally engaged in a transaction is justly considered of more importance than that of a mere spectator, who perhaps could only now and then, as it were, obtain a glimpse of some portions that escaped concealment; I hope that what I may say, at least in relation to the most formidable vice of gambling, may not be entirely lost. Whatever may be thought of my movement, certain it is, that had I been controlled by considerations of pecuniary gain, preferring a life of warring for a dishonest possession of other people's money, a warfare in which friends and foes are indiscriminately sought to be plundered, deprived alike of the respect of honest men and rogues—for however much a similarity of calling may bind rogues together they can never really love and respect each other,—had I preferred all this, and the continual sacrifice of every consideration by which men's happiness in this world may be augmented, I should have remained a gambler. Some may say, if a man gets money that is all he wants or need care for. To this I would reply that, aside from religious considerations to which many will not hearken, money dishonestly obtained may serve to gratify or forward to some extent wicked and misdirected ambition, but not to augment the happiness of one who has a particle of one moral feeling remaining. (1.) It is a source of great satisfaction to me to know that my humble efforts have not been destitute of good, both in restraining some and reforming others. Many who were on the verge

of ruin have become aware of their danger, and retraced their steps. Others who were the gambler's dupes, who spent or were robbed of all they could earn, borrow, or get as they might, in the resort of these vultures, have manfully came out from among them and publicly denounced this calling, so destructive to their business, health, morals, and domestic happiness.

I would here more particularly address myself to the young, for on them all the affairs of this world and their management successively devolve. Are you a young man to-day? Ten years hence you may be in the councils of the nation preparing and originating laws to perpetuate that form of government which you prize and deem best calculated to promote the greatest good of the greatest number. Or you may be in the educational assemblies, considering the best means of promoting the intellectual and moral culture of your juniors. This being the case, are you not in duty bound to second the efforts of those, who, while you are young, are making every exertion to better the condition of things? Should you not link together as one man to free the country and the world of the great hindrances, or at least most powerful enemies of any permanent or wide-spread moral advancement? The monster vices of the day are intemperance and gambling! Surely when you shall become participators in the management of the affairs of your country, as you must, your tasks will be lightened in proportion as general evils shall be expelled. I need not now tell you that the twin vices of gambling and drinking are the two great mammoth evils of the day—the great fruitful fountains from which nearly all minor evils flow. They are the two great enemies of man's moral advancement, and continually at war with him in his pursuit of happiness, and often silently but effectually spreading misery, death and desolation in their wide, unbounded track. (2.)

Some, from having taken only a superficial glance, suppose that drinking is a greater evil than gambling. This is a mistake. My experience warrants me in saying that where one family has all its earthly prospects totally wrecked by drinking alone, ten have been ruined by gambling. Drinking is more openly practiced, and comes more immediately under public observation. It is practiced and countenanced by thousands upon thousands who condemn gambling in toto. What is the inference? That they hold gambling to be the greater evil. In all civilized communities there are more or less laws against gambling, and in some places it is held as a misdemeanor, or punishable with imprisonment in the Penitentiary.

But I have yet to learn that drinking to any extent, or vending liquors is so regarded. These remarks are made to forcibly remind you that though you can see less of gambling, though its workings are not so often and so tangibly brought before the public, yet it is in truth a far greater and more dangerous evil than drinking, as our moralists and law-makers testify when they permit, and to some extent encourage, the one and condemn the other.

Such is the infatuation of this vice that often he who is at one moment possessed of all that earth can give to ensure happiness, wealth in abundance, and friends who respect and love him, will in a few hours be reduced to the miserable condition of a beggar, an outcast from his once happy home, and a reproach to his friends. Amid ruined prospects; and disappointed ambition, he is ever haunted by remorse for past follies and fearful forebodings of the future, or hopeless of any amelioration of his condition, conscious that he has brought lasting degradation upon himself and family, and perhaps of a temperament that disdains to survive the disgrace, he ends his own life and is laid in a suicide's grave.

This is not merely fancy's sketch. It is a truth that is indeed poorly portrayed, and falls far short of the reality. Every gambler knows this, for he is constantly becoming acquainted with such sad and mournful events, which have their origin in his villainous and diabolical machinations. Avoid every overture of the gambler as you would the plague. Shun him as you would "a roaring lion going about seeking whom he may devour." I will here use somewhat the language of another, who, though he lacks personal experience, is gifted and eloquent, and portrays with great truthfulness the evils of this horrid vice. This picture is not exaggerated: language fails to paint this vice as horrible as it is:

"The young man who from spending an hour at the gaming table advances to spend the night, and then to encroach upon the hours due his employer, will very possibly be led to encroach upon that employer's property—in short, from being **UNJUST** may become **DISHONEST**. This is no wide or unusual leap. What! will he who can wrench the very crust from his starving family, and pawn the bed from under them, and rush out despite their prayers and tears to throw the paltry stake that the articles have procured upon the gambling board—will such a man spare the property of another, think you, when opportunity aids? He who can thus deaden the sentiments of affection and duty will suffer the unholy flame that burns within him to scorch up every feeling of honor and probity. All, all, will be sacrificed to this intense, absorbing excitement. The vice of dishonesty, then, will very naturally accompany that of gaming. Then there is intemperance. How many have been led to drink deep and fiercely in the thirst of intense passion kindled in this pursuit! The gamester and the drunkard—how often joined in one individual. Disappointment, rage, despair—all seek to drown their fires in the intoxicating draught that reinforces and doubly heats them. Temptingly too, to the young man—to the novice, reluctant, fearful, abashed—temptingly is the wine cup proffered to his lips that, in a season of false hardihood and self-forgetfulness, he may hazard the fatal die. In all the degrees and mutations of gaming, from the fearfulness of the first trial, through the eagerness and excitement of hope, the flush of triumph, and the phrenzy of despair, intemperance is a vice that naturally, very naturally accompanies it. There is usually an extreme show of order and decency about a gambling house. There are beaming lamps and ruddy wine "moving itself aright" in the crystal cups, and gay ornaments and appendages, to make the rooms showy and attractive. There cunning Fraud sits demure in all save that keen, rapacious glance that, fastened upon its victim, evinces that it will have his last coin though with it comes his last heart-drop too. There congregate all kinds of men, from the keen, tried sharper with marked cards and loaded dice, to the inexperienced, beardless youth. There bloated dissipation clutches the die with trembling hand, or sweeps the forfeited stakes. There hoary profanity fiercely clinches an oath with hands that have reeked with blood—in an **HONORABLE** way, for those who sit there are, forsooth, **GENTLEMEN**. They have a nice, a **VERY** nice, sense of **HONOR**, yea, would pink you with pistol ball or sword-point if you should doubt it, and write their **HONOR** in your blood.

"Young men have been ruined, often ruined by the vice of gaming! And when we look upon them, the greatest woe, after all, was not that health was gone, was not that property was wrecked, but that the affectionate heart was changed, changed to cold, stony ice—the tender sense of honor lost—the pure aspiration stifled by low, groveling, unholy appe-

sis. Oh, this we felt was the deepest evil of all ! (3.) How has the mother looked on such a son, her only son ; who went forth with a good, strong heart to battle with life's destinies for life's great ends ! She hoped to see him one day with sparkling eye and his flushed cheek come home laden with the proofs of his toil and his victory. And he *did* come home. Oh, how changed ! His frame worn—his cheek pale, very pale—his eye wild and fevered—his lips parched and steeped in inebriety—his hopes crushed—his very life only the motion of excitement and passion—his very soul shattered so that if the music of affection still lingered there, it quivered uncertain and discordant upon its strings."

Now young man, as one of experience, let me warn you of the danger of the first step toward either of these giant vices, not only in view of your own immediate safety and welfare, but in view of the great responsibilities that will devolve on you in after life as the guardians of the morals and institutions of your country. There is no time to waste. Every day is bringing you nearer and nearer to this responsibility, and every moment's delay is leaving many to fall victims to these vile destroying vices.

I cannot close this short appeal without a word or two to parents and guardians. Those who watch over and instruct our youths, know then that with you a great responsibility rests. From experience and observation I know that the guardian is often too lax in his authority over his ward—too neglectful of his morals, too apt to think his duty done if he sets him no *very* bad example. Masters who have apprentices seldom care aught about them except during their usual hours of labor. At other times they are left to follow their own inclinations without even so much as a gentle hint from those who are most certainly responsible for their moral training. Think you, when you have stepped between the child and its parents, and taken the place of the latter, that the responsibilities of the latter fall not upon you ? Can a reasonable excuse be framed why a youth whose most impressible time of life is yours, should be left to pursue his pleasures and inclinations unguided and undirected save by the idle, wild, and dissolute company which is continually hunting up recruits, and into which he is more than likely to fall for want of a knowledge of his true character and tendency, and proper incentives to seek company of a different character ? Perhaps some of you may find difficulty in believing that the evil or the amount of evil flowing from these things is as great as I would represent it to be. Would to Heaven that I could find language that would represent it to you in all its deformity ! you perhaps have never spent years among a set of men who make it a great part of their business to go about hunting up just such cases, knowing them to be the young men most easily seduced into their villainous snares. Young men have been allowed to contract a love for unholy excitement, the excitement of the bar-room, the ten-pin alley, the race ground, yea more, an excitement that often eventually leads them to stake their all upon the cast of a base, deceptive die which is sure to turn against them, begging the loser but not substantially enriching the winner, inasmuch as he only seeks it to riot and revel upon. I will not say that you can prevent all this, but I will leave it to your calm, dispassionate consideration, how far you can prevent it. How much you can do to save young men, not only by teaching them to love to do good, but by showing to them in the most vivid colors the great importance to them and the community of their lead-

ing virtuous lives, teaching them likewise to abhor evil in whatever form it may show itself, with all their might.

All the fortification youth can possibly have is necessary to enable them successfully to resist the invitations and allurements of vice and vicious company, which is never satisfied with its present circle of votaries, but is ever appealing to the pride and passions of man, especially the young and inexperienced, to swell its already far too numerous ranks.

NOTES BY THE EDITOR.

1. This remark is strictly true. It is a law of things that money dishonestly obtained invariably curses instead of blessing its possessor. No gambler, or winner at the race-course, or swindler, or cheat of *any* description ever yet enjoyed the money thus dishonestly obtained. Nor is it possible in the nature of things to enjoy, the fruits of injustice. Nature punishes all who sin, and that *in and by the very act* of that sin.

2. These two vices are twin brothers. Wherever you can get liquor, you can get facilities for *playing cards*. Stop liquor selling, and you stop card playing and horse racing.

Green errs a little in saying that these two vices are the greatest of all others. Licentiousness is greater (See the author's work on Amativeness.) Yet this, too, goes with gambling. It is doubtful whether that gambler can be found who does not add debauchery to all his *other* iniquities.

3. No man can gamble without utterly dethroning all moral feeling, and enthroning the propensities; besides perverting his whole nature. Nor can this be done without blunting all the purer, finer, better, moral feelings and aspirations of our nature. This moral deterioration—not the loss of the property sustained—is THE GREAT evil of gambling in all its hydra forms.

ARTICLE IV.

SIGNS OF CHARACTER AS INDICATED BY PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, NATURAL LANGUAGE, MANNERS, CONVERSATION, &c. ILLUSTRATED BY A LIKENESS OF HARRAHWAUKAY, THE NEW-ZEALAND CHIEF, No. 2.

In the February and August numbers of Volume Seven, two fundamental principles, of universal application were fully established and illustrated as unerring guides to correct physiognomical observation. They were: First, that CHARACTER IS AS ORGANIZATION—that coarseness of structure is adapted to manifest, and always accompanies coarseness of mind, while fineness of organization is fitted to manifest fineness, intensity, delicacy, and susceptibility of mind, that strong organizations manifest corresponding power of function, but that a soft, pliant structure always manifests feebleness; and thus, that all conditions and variations of texture, or structure, have their corresponding mental characteristics. Secondly: That SHAPE IS AS ORGANIZATION, and therefore as character—that smoothness and evenness of shape accompany pointlessness and tameness of character; that beauty and per-

section of form, or face, indicates fineness and exquisiteness of feeling ; that a rough or homely outline goes with a coarse or imperfect character ; and thus, that every existing diversity of shape or face is accompanied by a corresponding diversity of disposition. Hence, in and by the very pains Nature has taken to diversify the countenances of men, does she disclose their characters. That a relation exists between shape and character, is unquestionable. Hence, that relation is complete ; for one of Nature's mottoes is never to half do her work ; and therefore, every species of shape—every peculiarity of countenance—*speaks* and reveals a corresponding peculiarity of the mentality.*

In prosecuting this, our character-exploring expedition, these two fundamental principles—that character is as organization, and shape as organization, and therefore as character—constitute our chart and compass which we proceed to put in requisition.

We concluded our last article on this subject with the doctrine, that a *unity* or *similarity* of both structure and shape pervades all portions of any given individual and thing—that when one part, as the hand, or face, is beautiful, all is beautiful, or when one part is homely, all other portions are homely ; and thus of length, breadth, roughness, smoothness, and all other peculiarities of shape ; so that a correct observation of the shape of any one part, will lead us to correct conclusions as to the general cast of both the organization and character.

These three principles, that texture, is as character, and shape as texture, and therefore as character, and that the shape of any one part will inform us correctly as to the general texture, and of course, character, put together, are valuable in the highest degree, in revealing to us at the first glance the general drift of the characters of all we may chance to meet, however casually. They will require re-perusal, and much reflection and observation, in order to carry them out in any thing like their comprehensive bearing. These we trust our readers will bestow. Here are the keys. Unlock and read for yourselves.

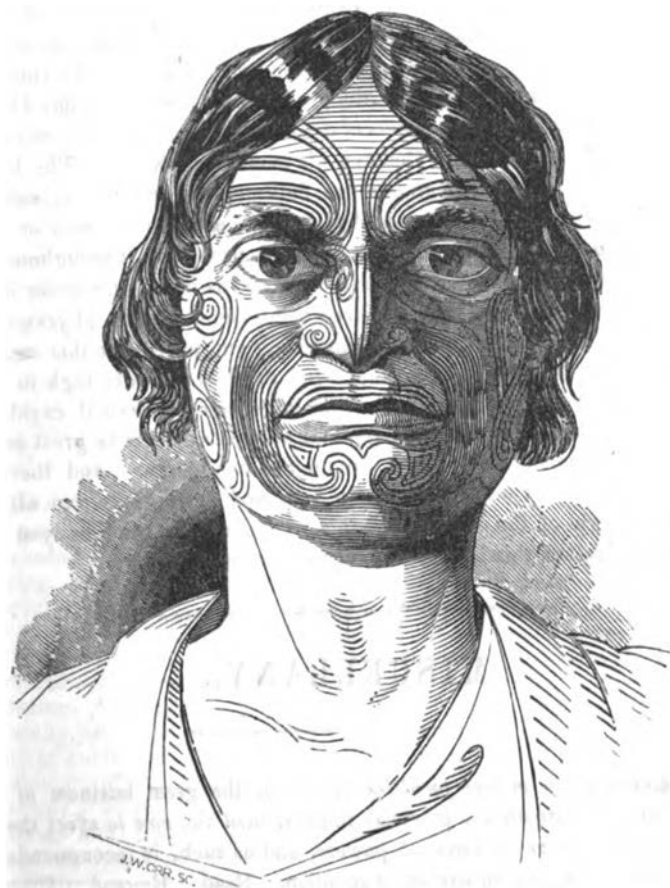
The first great lesson taught by these three principles combined, is that a reciprocity and perfect correspondence exists between the general configuration, looks, and bearing of the outer man, and the general character of the inner. Not only are all portions of the body made up from one

* The full comprehension of this series of articles, requires a distinct understanding of these two principles, because they are fundamental in physiognomical science ; yet, as they were elucidated in Vol. VII., repetition here would be improper and unjust. Vol. VIII. will be a virtual continuation of Vol. VII. The prior reading of the latter will greatly facilitate the full comprehension of the former ; because several of the series of articles contained in this, are but continuations of series begun in that. Not half the force of our proposed articles in this volume on Progression, can be appreciated without the previous reading of the first part of this series, as found in that volume ; and thus of several other series.

piece, and moulded after one general type, but the inner man is coarse and rough, whenever the outer is so—is fine and delicate, when the latter is finely moulded; is perfect and exquisite, when the form is handsome; imperfect or eccentric, when the structure is homely or unusual; ordinary or extravagant, whenever this is the case with the organization; and thus of all other conditions. If the structure is uneven, the face and head will be equally uneven, and of course the phrenological organs uneven—some in excess, while others are different, and the character will correspond; but whenever the body or face is finely proportioned and evenly developed, the brain will be equally harmonious, the character uniform, the conduct consistent, and the whole mind well balanced. Still, when this harmony degenerates into a small, pointless, common-place structure, though the mentality may have few blemishes, yet it will be as pointless and common-place as the shape.

To apply these principles more particularly to the face—that mirror of the soul, which embodies all the peculiarities of the structure of its owner even more distinctly than any other portion of the body. A well formed, finely proportioned face, always accompanies a well balanced, harmonious mind and character, consistency of conduct, correctness of views, &c.; whereas, an unusual form of nose, or chin, or mouth, or eyebrows, or general expression—any singularities of countenance, which you will not soon forget, one in which some portions project far out, and others retire far in, one any way unusual in aspect, or strongly marked in outline—will be more or less peculiar if not eccentric; have more or less extremes and inconsistencies; be strong in some respects, yet weak in others; and as deficient in consistency of conduct and harmony of character, as he is in uniformity of features. Who ever saw a remarkable face with an ordinary character? Who ever saw a tame countenance, except in connection with as common-place a character? Who ever saw a natural idiot, without a face both disagreeable and altogether unusual? No homely person can ever possess a handsome mind; and those who are truly beautiful physically, are equally so mentally and morally, except when their faculties have become perverted—an exception which we shall explain hereafter.

To illustrate these principles by reference to our engravings Joseph C. Neal's features and expression of countenance are as finely formed as his character is amiable, and his writings agreeable. Looking on that face excites the same class of agreeable feelings which every page of his writings also inspires. His *mind* is as well balanced as his face is harmonious. The features of Dr. Milnor are well proportioned, as was also his character, and the expression of his countenance is full of benignity. They are also strongly marked, as were also his mental characteristics. Col. Humphries' countenance expresses much good feeling, together with a love of ease, or, at least, a disposition to enjoy life. This was his *character*.



No. 8. Front Likeness of Harrahwaukay.

But behold, in contrast, the countenance and features of Harrahwaukay, a New-Zealand Chief. The cast from which this was drawn was taken from life, with which it was closely compared till the likeness is *admirable*. Turn to the December number of the last volume, and you will find his character and that of his nation correctly delineated. His organization is exceedingly coarse and inferior. His motions are awkward and clumsy in the extreme. The character of his nation is among the most barbarous and repulsive on earth. His moral organs are exceedingly deficient, and his propensities enormously developed. If the doctrines of this article be true, his face should be a most repulsive one to the civilized and refined.

And thus it is. See that wild, fierce, grim, savage scowl. The tattoo punctures increase his ferocity of expression, but independently of them, his mouth, his eyes, his whole expression is gross, sensual, animal, wicked. Look at that mouth. How completely sensual. Its width, the thickness of his lips—much better seen in the profile view, inserted in our December number—manifest a grossness of organization and, of course, mentality, too plainly to be mistaken. Contrast his mouth with Neal's. The lips of the latter are thin—a sure sign of a fine, delicate, susceptible organization—but the former project and are stretched out to an extent never seen in civilized life—an unfailing sign of grossness and sensuality. Throughout, it is a perfect transcript of his savage character; and as he is sunk lower in the scale of humanity than any civilized being could be, his physiognomy must of course be one of the most interesting and instructive that can any where be found. Neal, on the other hand, stands deservedly high in civilized life for refinement, pure moral feelings, and intellectual capability. The contrast between their physiognomical expressions is as great as that between their mentalities. Both are on the two extremes, and therefore most instructive. Contemplate, *study* both, and learn therefrom all you can in the light of the doctrines of this article, and by the time you have effectually learned this lesson, we will give you another.

MISCELLANY.

The cultivation of our faculties should be the great business of life. The following furnishes a practical illustration of the *how to effect* the improvement of our several mental powers, and as such, is recommended to our readers as worthy of particular attention. Read. Re-read. Practice. We solicit frequent contributions from the same source. Such a pen should not be idle.—Ed.

EXCITEMENT OF THE MENTAL ORGANS.

That the exercise of the mind induces an organic action of the brain, is a proposition which is too well established to require argumentation. Mental excitement, by inviting an additional amount of blood to the brain, is believed to be the cause of the enlargement of the encephalic mass in all persons, and especially those most devoted to thought, and general mental action. What is true of the brain as a whole, is true of each of the mental organs. Thus, if *Combativeness* be constantly or frequently excited, its organ in the brain will be excited physically, and being stimulated by the blood invited to it by such action, causes an increase of its volume, activity, and power. The organ of *Acquisitiveness* in the miser, becomes enlarged by the exercise of its faculty; hence the Millionaire is often more eager for the last dollar than for the first, of his acquisitions. Every fact which *Eventuality* obtains, gives it a new impulse to grasp other facts. Every

link in the chain of Causation which the faculty of Causality reaches, adds to it new desire and additional power to trace their dependencies up to the great Author of all causes. This view of the subject is not only sustained by reason, but also by *consciousness*. Who has not heard the school boy, who has been during the summer attending to laborious avocations, when he commences study in the winter school, complain of pain in the forehead? If he has employed his mind upon Arithmetic, he will locate the pain at the outer angle of the eyes, where the organ of Number is situated. Some two years since, I was riding a number of miles with my children, and they were intensely observing every object which was presented by the way. At the end of two hours my little boy complained of a severe headache. I inquired where the pain was? "Just here," said he, placing his finger on the organ of Individuality. He said his head ached nowhere else. I have often heard persons complain of pain across the lower part of the forehead, on visiting a city where thousands of new objects were taxing the observing faculties.

Perhaps no employment is more eminently calculated to produce an activity of the several faculties, than lecturing upon them *Phrenologically*. As I desire to give the testimony of personal consciousness in this matter, I may be permitted, without being censured for egotism, to appeal to experience.

I have often remarked to my friends, at the close of a lecture, that if it were possible for me to speak in a state of unconsciousness, I could tell, on being restored to the natural state, precisely upon what faculties I had been lecturing. Almost always I feel a sense of fullness, or pressure and pain, in the precise location of the organs on which I have been speaking. The truth is, I am obliged powerfully to exercise a faculty while lecturing upon it, or I cannot in any good degree either satisfy myself, or interest others.

For example, how can a man explain and illustrate the nature and uses of Ideality, without reproducing in his mind, by the powerful activity of the faculty itself, scenes and sentiments of the perfect and beautiful; or the faculty of Sublimity, without calling up in feeling, at least, conceptions of the sublimity of the mighty machinery of the universe? In speaking of the faculty of Form, every variety of mathematical diagram, and all nameless *forms* must pass through the faculty. Eventuality awakens a retrospect of our own history, and all the various actions and changes that have given interest to men and things, since God said, "Let there be light, and it was so." Who can feel grave when discoursing on Mirthfulness, or mirthful when describing the nature of Veneration? I never expound Conscientiousness, without a feeling of guilt for sins of omission or of commission, and resolving to set a double guard over my conduct for the future, that I may "avoid the very appearance of evil." When Benevolence is the subject, I see the lame, the halt, the blind, and the disconsolate, and hear the mingled wail of suffering sons and daughters of affliction, and sigh for the means to relieve their wants and exterminate their sorrows, and at the same time censure self for past selfishness. When I speak of Adhesiveness, all my former friends stand before me, or my warm aspirations expand to every section of the world which contains a friend: or, if the subject be a mother's love (*Philoprogenitiveness*) a child has the beauty of a Cupid and the loveliness of a cherub; or, if of *Inhabitiveness*, my dear sunny home assumes a brighter tint, and my native land is *so dear* to me, that,

"While the earth bears a plant, or the sea rolls a wave,"

I would love and defend it, or dying, turn my last eager gaze to the flut-

tering ensign of freedom. When I speak of Color, a rainbow of flowers is vaulted above my head, and earth's variegated carpet at my feet woos my attention and admiration. When Constructiveness is the theme, all the machinery is set in motion that ever revolved in my view, and the mechanical processes that built the Pyramids, adorned Thebes and Herculanum, or elevated the dome of the Pantheon, seem to me an easy problem. When Hope is under discussion, anticipation, in the fairy form of a smiling goddess standing on the distant and sunny hills of the future, beckons me onward and upward to brilliant achievements and unalloyed delights, and, lifting the curtain of time, points to immortality.

Of the truth of no doctrine am I more thoroughly convinced, than that of the special physical action of each organ of the brain by the exercise of its faculty; and the pain felt in each organ recently highly excited, most clearly demonstrates it.

With this view of the subject, how clear the proposition that an organ, or class of organs, may be enlarged in size and increased in activity by exercise, and decreased in both by inaction.

NELSON SIZER.

Avon, Ct. Jan. 1846.

The Journal eminently practical. "N. B. You will confer a great favor, especially upon many new subscribers, if you will devote about one quarter of each number of the Journal to a regular explanation of the principles of practical Phrenology; beginning with the rudiments, and gradually unfolding the whole science in a plain, familiar manner; so that learners may be facilitated in acquiring a practical knowledge through its pages every month"

A. P. S.

NOTE. The date of the above shows it to have been written in view of previous Volumes. How the Journal could well be rendered more *pre-eminently practical* than it now is, it is difficult to see. Our articles on the influence of various organizations on character, which, in their progress, will embody a full view of the Temperaments, our analysis of one faculty in each number, illustrated by engravings, and above all, our *analysis of distinguished characters*, also illustrated by engravings, so that the character and those developments or forms of head from which the mentality is predicated are put together, as well as our physiognomical articles, all conspire to render our Journal as practical as it can be made. Compare it, in this respect, with the Edinburgh, or with any other writings in our language. Former volumes excelled, in this respect, all other phrenological periodicals, and most works; but you will search phrenological literature in vain for matter at all to be compared with this volume for just that *practical* development of the science which learners require. The editor's forte, as far as he has any, consists in the *practical* character of his writings and lectures. In this respect, he intends that the present and future volumes of the Journal shall excel all former ones. This is the *great* improvement to be effected in this over them. And we have inserted the above partly in order to call special attention to this *practical* characteristic of the present volume, and sincerely hope our arduous labors in this department, as well as our expense for engravings, will be duly appreciated. Nowhere else will learners find an equal amount of practical phrenological, physiological, and physiognomical *information* in an equal compass, to say nothing of *price*.

Some subscribers write for more magnetism, others, for less. We cannot suit both. We shall put in only what will aid learners in their phrenological and physiognomical inquiries, but hope to render what we do insert, eminently instructive. We have an article now lying over, on this subject, of great value, as we think, by way of expounding clearly, more than one important, yet unscudled questions touching mental science.

Others write for more *editorial* matter, affirming that they value the productions of our pen far more highly than what is quoted. Though we appreciate the *compliment* here involved, yet is not the request quite unreasonable? Produce any periodical in this country, or any other, in which is to be found a proportionate amount, or even *half* as much editorial matter as ours contains. Besides, every article draws the life's blood from our veins. The Editor is expending on his Journal the best energies of his whole life, past or prospective. This Journal may be considered the embodiment of his vital energies. Nor, feeble as they are, must they be expended too lavishly, lest they become prematurely exhausted. Still, we rejoice that subscribers appreciate what we *do* write, and hope they will get the *full* value of their subscriptions.

An Editor has a vast diversity of tastes among his readers, to consult all of which would render his course zigzag, and ridiculous. Merely to please is not our object, but to promulgate *all important truths*. If, with our efforts to do this, our readers are pleased, we shall be most happy. We shall do our utmost for *their good*, and abide the issue.

Phonography.—We receive inquiries almost daily in regard to this subject. A course of lectures is now in progress at Clinton Hall, every Saturday evening, and a class in the process of formation, not on Pitman's system, however, but on one much shorter, and every way superior. We shall soon be able to communicate something definite concerning it.

THE question is sometimes asked, whether strictures on the Editor's work on Religion would be admitted into the Journal. Our pages are open to the proper discussion of all truth, and as *moral* truth stands in importance at the head of all truth, any thing calculated to elucidate—not sectarian *isms* merely, but—fundamental moral truth, will be admitted as far as practicable, without undue encroachment upon our other departments.

With that work, no one probably finds half as much fault as its Author. It is too bitter. It requires trimming, and systematizing. Yet, its leading doctrines are all true. Its *manner* mainly is faulty.

N. Needham.—A new Laborer. To endorse and propagate the following commendatory notice of our pupil, Mr. Needham, is due to our science and its subject. For years he has been fitting himself, by taking private lessons, and studying our collection, for the work to which he has now dedicated his life. He is a good man, and a correct examiner, yet extra modest—an index of worth, though a serious impediment to success in an age when gammon brings a higher price in the mart of public estimation and patronage than real merit. By taking Mr. N. by the hand and giving him encouragement, the friends of Phrenology will promote their favorite cause, by increasing the confidence and facilitating the success of one of its worthy laborers.

"Phrenology.—Our citizens, within the last week, have been much amused, and probably somewhat instructed, by Professor Needham's illustrations of this novel science. Mr. N. is modest and unassuming in his

manners and pretensions, gives himself no mountebank airs, but appeals forcibly to the judgment of his audience by a course of logical reasoning, and by a practical delineation of the inclinations, propensities, habits, and, in short, the characters of those placing themselves under his hands for examination. Mr. N. has lectured several evenings in the Presbyterian Church, to large and respectable audiences, awaking a spirit of inquiry, and if nothing better, creating an interest leading to a more careful examination of the subject; thus exerting the only means by which vulgar prejudices may be overcome, and the truth and utility of any science (if true it is) can be fully demonstrated and firmly established in the public mind.

"We invite the attention of our readers and the public generally to the Prospectus of the "Phrenological Journal" on our fourth page. As its extreme low price places it within the reach of every one, those not wishing to be "behind the times," should become subscribers forthwith."—*Wyoming Patriot*.

The two small Engravings of Joseph C. Neal, contained in our January No., are utterly unworthy of the place they occupy. If the Editor had seen them before they were printed, he would have unconditionally rejected them. Being in Honesdale, Pa., a proof of them was not sent, because of the delay it would have occasioned. They were doubtless executed by some novice. Still, the form of head is correct, in the front view; yet, the balance is a perfect botch. We shall guard against any future errors of this kind; and also take more pains than ever before to obviate typographical and all other imperfection.

The Water-Cure Journal, which was discontinued for a time, is again revived, and well conducted. Subscribers may now depend upon receiving what they order. It is conducted in just that *practical* manner which amateurs require. It cites a great many facts of cures, and what is most valuable, *tells how to apply the water* to the various forms of disease. This is just what is required. We cordially recommend both this semi-monthly, and that mode of cure to which it is devoted, the spread and popularity of which are increasing with astonishing rapidity. Joel Shew, M. D., Editor. Sixteen octavo pages, semi-monthly, One Dollar per year. Subscriptions received at our office.

THE PHRENOLOGICAL DEVELOPMENTS OF VINCENT PRIESSNITZ.

MR. FOWLER: Being a believer, though no adept, in the science of Phrenology, I thought it might not be uninteresting to your readers to know something of the phrenological character of the head of that remarkable man, Vincent Priessnitz. They are, doubtless, most of them aware that to this individual we are principally indebted for the system, of late gaining so much in favor with the scientific and free-thinking people—the treatment of diseases by means of water. I give from Richard Beamish, Esq. F. R. S. &c. &c., an English gentleman, the following phrenological description of the head of Priessnitz:

Circumference across brows,	- - - -	22	Inches.
" " Causality,	- - - -	21 3-4	"
Lateral arch from root of nose to Occiput,	- - - -	31 3-4	"
Transverse arch, from ear to ear,	- - - -	14	"
Anterior arch, from ear to ear,	- - - -	12	"
Posterior, do. do.	- - - -	11 1-2	"
Anterior lobe,	- - - -	7	"
Height from root of nose to Comparison,	- - - -	8	"

No line divides the Perceptives from the reflecting powers, marking a rapidity in forming a judgment on what the Perceptives take cognizance of. The middle line is well developed, viz.: Individuality, Eventuality and Comparison. The perceptives are large; so also Constructiveness and Acquisitiveness; reflective organs full. Of the sentiments, Firmness, Benevolence, and Hope, are large; Conscientiousness is full, but Veneration is only moderate. Self-esteem and Love of Approbation are large, Concentration full, and the Domestic group moderate. Secretiveness, is very large. Destructiveness large, Combativeness and Caution moderate. The eyes are small and in constant motion; the lips are frequently compressed; they are thin, and much marked; the temperament is highly nervous.

The rapidity of his glance is characteristic; now scrutinizing with intensity the countenance of his patient, now abstractedly turning away with almost indifference; but before the observer can quite determine the nature of the expression, his eyes once more rest upon their object to be again as rapidly withdrawn.

The contrast between the general calmness, not to say dignity, of his manner, and the compression of his lip, with the constant motion of his eyes, is so great, that were it not for the beam of benevolence which plays upon his countenance, his address would be any thing but agreeable.

I shall be able not long hence, to furnish you with an excellent lithographic likeness, from which you will perhaps, be better able to give your views on the character and intellect of this truly remarkable man. It is indeed, a wonderful phenomenon in the scientific world, for a modest, retiring, and uneducated peasant, to be the means of proving to the world, that by the use of pure, clean water alone as medicine, applied of course in a great variety of modes, externally and internally, disease of every grade and kind can be cured to an extent altogether unparalleled in the previous history of the healing art. Such has been the work of Vincent Priessnitz.

Truly yours,

JOEL SHEW, M. D.,

Editor Water-Cure Journal.

NOTE. The "rapid glances" mentioned above, speak volumes. They indicate an equally rapid, clear, and scrutinizing intellect. This cast of mind enabled him to seize upon the great principle of the Water-Cure, from a few practical facts. This, more than his developments, which are not remarkable, makes the man. In other words, his *Temperament* is remarkably vigorous and active, and his mind equally quick, penetrating, and correct.—Ed.

Phrenology in Martha's Vineyard. The writer of the following anonymous communication has our thanks, and we solicit other similar accounts from other places. To accompany such articles with the names of the writers, will render them still more acceptable.

"Having frequently seen allusions to the introduction, progress, and present condition of the Science of Phrenology in different places, through the columns of your most valuable Journal, I have been induced to submit a few remarks with regard to the condition of the Phrenological Vine on the island of Martha's Vineyard. Comparatively little was known of this glorious Science, until introduced by Capt. Hiram Luce, during the year 1841. Notwithstanding the prejudice that existed, in consequence of a want of knowledge, Capt. L., by his unwearied exertions and devotion to the cause, succeeded in introducing several copies of 'Fowler's Phrenology,' and also of the Journal. The continuance of Capt. L.'s devotion to the

cause, the correctness with which he delineated character, with the aid of the converts thus gained, served to continue the interest until the Island was visited by Mr. L. N. Fowler, of New York.

The truly noble and scientific manner in which Mr. F. treats his favorite Science, was worthy of one of the greatest Phrenologists of the age, and could but convince the skeptic, confirm the vacillating, and edify the believer. Indeed his success was complete, and his examinations true to life. Crowds from all parts of the Island convened; the inclemency of the weather, however great, was not a sufficient barrier to hinder them in the pursuit of their object. During Mr. F's stay on the Vineyard, many converts were made; among whom, as the most bold, prominent, enthusiastic and capable, is David P. Butler, now a successful teacher and delineator of character, who bids fair to rise to distinction in Phrenological influence. Mr. M. P. Spear, Esq., who has been a distinguished lawyer in the south, but being too honest to continue in the profession—now Preceptor of Dutchess County Academy, Author of several Works, Latin and English—is one of the soundest men in judgement, and has truly a philosophical mind, as well as superior developments for a linguist. Esq. Spear teaches and applies the doctrines of Phrenology, as a teacher and parent. But as all truth has to submit to the persecution of the ignorant, bigoted, superstitious, and vicious, so this glorious truth must likewise suffer. Among its strongest opponents is a Clergyman, who resides not far from where Mr. F. gave many of his lectures, and who absolutely forbade his family from attending these lectures while in the place, and who has since been busily employed in attempting to retard the progress of the Science. But, strange as it may appear, while the churches of other Clergymen who are interested in the Science, are visited by the frequent out-pourings of the Spirit, he is made an exception, thereby proving that he is neither sanctioned by God nor man. We think if he had less Self Esteem and Firmness, and more philosophy, he would be more successful than he now is. That he may have his blind eyes opened, and his deaf ears unstopped, is the prayer of the writer."

BATHING AND LOCKE'S SHOWER AND VAPOR BATH.

The fact that *five-eighths* of all the waste matter of the body pass off through the *pores of the skin*, tells those who would *preserve their health*, that, do or neglect whatever else they will, they must at all events *keep these pores open*, and their skin clean and active. Doing this, will expel rheumatism, invariably prevent consumption, open the sluices for the egress of the waste and poisonous matter engendered by over-eating, a foul stomach, and disease engendered by other causes, and dismiss the doctor, banish sickness, and prolong life.

Colds are the great destroyers of life in this climate. They always proceed and induce consumption. Avoid them, and you escape it. They mainly induce and aggravate rheumatism, tic-doloureux, &c. They engender most fevers. Avoid colds, and you escape fevers as well as most forms of pain and disease, and even premature death.

Colds consist simply in the closing of the pores. Hence the refuse and poisonous matter engendered by the process of life, unable to escape through this its ordinary channel, is evacuated into the lungs, and hence that slimy or corrupt mucus discharged during colds.* Consumption

* Many patients, when this discharge becomes unusually copious or corrupt, are treated for consumption; whereas it is only the outlet of disease engendered in other portions of the system. Copious expectoration and severe coughs are no certain evidence of disease of the lungs.

should be treated mainly by opening these pores. Perspiration is the true cure of all kinds of fevers. The best way to unload the system of all forms of disease is to *sweat* them out. Keep up the perspiration, and you will rarely be sick. Restore it when diseased, and you will soon recover. These remarks apply pre-eminently to children.

How, then, can this be done? **By ABLUTIONS.** Those who bathe daily all over, will never take cold, except from extreme exposure, and will recover soon. All bathers give this experimental testimony. Astor's thirty millions would not induce me to discontinue my bath. Colds would then inevitably multiply upon me, and crush my feeble constitution in a speedy death.

As a means of *comfort*, too, few things equal bathing. How much better you feel after the morning ablution of your face. Extend it to your whole body, and you will feel incomparably better still. Wash a part, but pass a part—as a limb, or side—and mark the difference.

Shower bathing, is one of its best forms, because the suddenness of the dash produces that re-action and glow, so absolutely indispensable. To effect this, those especially whose circulation is low, should take it *immediately on rising*, because the warmth and moisture of the body greatly facilitate this re-action, which subsides, while dressing, going into a bath-room, and undressing. Hence this re-action is less perfect. Unless I can go at once from my bed to my bath, the latter always injures me. You will also take a bath in your bedroom twice or thrice as often as one out of it; because to take your bath before dressing, occupies less than five minutes, and you are sure of it. Whereas, no sooner are you dressed than your attention is called from thing to thing, and the bath omitted. To females, the chamber bath is doubly advantageous, and should be used by all. Every bath used is a missionary of health, life, and moral purity, all of which are promoted by cleanliness. Hence, every improvement in the convenience of taking it, is a public benefaction, the benefits of which, it gives us great pleasure to bring before the public.

All these and many other beneficial ends of bathing, Locke's patent shower and vapor bath is every way calculated to secure. It is an ornament to your bedroom; easily moved; easily converted, immediately on leaving it, into a wardrobe; easily charged, even by a child—much more easily than the sliding top, because raised by a crank instead of weights—and also adapted to take the *vapor* bath, on the utility of which Dr. Shew, of the Water-Cure, has promised us an article. In short, it embodies all the conveniences which could well be concentrated in a complete bathing apparatus. In the Water-Cure, this bath, or some other, is indispensable. Its price is also lower than any other—only ten dollars, which renders it accessible to all. Vapor apparatus, extra. Several can be packed in a small compass for transportation. Address John Locke, 31 Ann-street,

Phrenological Lectures and Classes, in New-York City. The first week in February, L. N. Fowler will commence a course of Lectures on Phrenology and kindred Sciences, and their various bearings and applications, in the new Church in Christie-st., between Delancey and Rivington. He will occupy two evenings per week, Mondays and Tuesdays commencing at half-past seven o'clock, and closing with public examinations.

The second week in February, the Editor will open a similar course at Hall's Buildings, Brooklyn, on Wednesday and Friday evenings; also closing with examinations. All their recent improvements will be embodied in these lectures.

About the middle of February, they will both form classes, the specific object of which will be to prepare their pupils to *examine heads*, by illustrating fully the various temperaments, and their influence on character; and pointing out the precise locations of the organs, and their appearances in their various degrees of development, both on busts and on the heads of living subjects—those of the pupils themselves included.

Rare facilities are thus offered to amateurs, and those who would fit themselves to teach and practice these sciences, for learning just that **PRACTICAL** application of them required. Terms, two dollars for a course of six lessons. Those who wish to diversify and extend their phrenological and physiognomical knowledge, can avail themselves of the lectures and private classes, and even private lessons, of both. Equal facilities may not soon be afforded for prosecuting the study of these most delightful and useful sciences.

Clairmativeness.—This is the title of a pamphlet about the size of a Number of the Journal, claiming to be the magnetic disclosures of Jackson Davis, the Poughkeepsie subject, from notes taken by Rev. Mr. Smith.* The Editor has seen this subject, and regards him as a good clairvoyant. He is reputed to be exceedingly successful in prescribing for disease.

The name Clairmativeness, given to the work and to Magnetism, meets our disapproval, and goes far to depreciate the book in our estimation. It is defined as signifying "*clearly reversed*," meaning that the magnetic state is a state "*clearly reversed*" from the natural state—a definition, as we conceive, no way expressive of the nature or effects of the magnetic state. If so great a blunder can be committed in the start, we must receive the rest with more caution.

A worse defect still: We think we discover a good deal of SMITH in the production. In other words, the theories of the *compiler* have all along been interwoven with those of the somnambulist. Now, we do not like this blending. We want precisely what the clairvoyant said, and *nothing else*. The theories of other people may perhaps be as good as his. At least, what we want, and all we want, is the precise ideas delivered by the clairvoyant. These we evidently have not in this book. At least, not *separate* from those of its compiler.

In one place, he says, that the following is verbatim as given by the clairvoyant, and yet the *style* of what follows differs in no respect from the style of the rest, which we *know* to be Smith's.

Not that we regard the work as valueless. We simply regret that it is not *compiled* right. It then might have been valuable. Nor is it destitute of value as it is. Such experiments, to be valuable, *must* be correctly conducted. A good Physiologist and Phrenologist should conduct them, so as properly to direct the mind of the subject. From Magnetism, aided by an undisciplined mind, without knowing what field to explore, or how to put the inquiries, little can be expected. It is indeed indispensable that magnetic experiments be properly conducted by practical Physiologists and Phrenologists.

The following quotations from the last portion of the pamphlet will speak for themselves:

* For sale at our office. Price 25 cents.

ANIMAL MAGNETISM, CLAIRVOYANCE, &c.—The Rev. Mr. G. Smith, of Poughkeepsie, has recently published a pamphlet containing an account of the wonderful expositions of a young Clairvoyant in that village by the name of J. Smith. He states, that this "young man is 18 years of age, and his moral character irreproachable; he is unlearned, five months having been the extent of his schooling. As a clairvoyant subject, he has probably not been surpassed or equalled. His vision and knowledge, when in the transic state, seem perfect and unlimited." To give our readers some idea of his knowledge when in this transic state, we give the following lecture which, among others, he delivered to the most respectable audiences in that village, and for further particulars refer them to the pamphlet, which is for sale at our office.

In this Lecture we are to speak, 1st, of the production of Animal Magnetism; 2d, of Clairmativeness; and 3d, of Clairvoyance.

Animal Magnetism is a modification of caloric or atmospheric magnetism. When this fluid enters the system by the lungs, and through the pores and glands of the flesh, the action of the physical system so changes and modifies it, that it becomes of a more subtle and refined nature, so that it is fitted for its office in the sympathetic nerves, producing sensation and all the involuntary motions of the body, and transmitting these sensations to the brain. At the brain, it undergoes another change or modification. The volitive and magnetic action of the brain so changes this fluid, that it takes the most subtle and refined form that is capable of being produced, when it composes the substance of mind itself. Mind is magnetism. It is produced, or rather formed in the brain, by means of the five senses, as we showed in our first Lecture. It is then life—pure intelligence—that breath of God which he breathed into man when he became a living soul.

The mind which is thus produced, composes what, in our former remarks, was termed the larger mind. This spiritual principle is endowed with the power of producing, through the exercise of its own volition or will, a fluid, which was denominated the lesser mind, and which we shall here term *Animal Electricity*. It is the most refined of all the electric fluids, and is the agent of all muscular and voluntary motion.

The utter impracticability of mind moving matter, without an adequate intermediate agency, has often been demonstrated. And what other agency can the mind employ than that of which we have spoken? We know that when we will to move the body or limbs, they obey us. Is not this fact evidence sufficient that the will itself has the power of dispensing that force, or agent, which is adequate to the moving of the muscle, and consequently of the body?

That there is such a fluid as *animal electricity*, is proved by the *torpedo*, or electric eel, so called. This animal can at pleasure paralyze a limb at some distance, and even produce instant death, in the smaller animals. Now, if this fish can at will discharge a current of electricity, which produces these effects, is there anything more marvellous in the fact, that the human mind is capable of discharging, through the exercise of its own will, a like fluid, to subserve the purposes of motion and locomotion of body? Certainly not.

I am aware that this subject is exceedingly difficult of satisfactory investigation. Most men require ocular demonstration of a thing before they will consent to believe it; but this is a subject, among many others,

which will not admit of such demonstration. I, however, have this ocular demonstration whilst I am in the clairvoyant state, for I can see this fluid, as it is discharged by the will into the cerebellum, passing from thence along the muscular nerves, contracting them, and thus producing voluntary motion. I can also see the magnetic fluid which exists in the sympathetic nerves,—it is very brilliant, and lights up to my view the whole system, so that I can see every part of the animal frame. I can also see the mind itself, which is still more refined and luminous;—I can see every motion of the mind, and that is the reason why I am able to tell you all your thoughts,—*thought is simply the motion of the mind.*

Now there is not much magnetic fluid in the sympathetic nerves of my system, because it has been taken away by magnetizing me, and that is the reason that there is no sensation or feeling in my limbs. If you should inflict any injury upon my flesh, I should not be sensible of any pain, because there is no fluid to transmit that sensation to the brain. You see that the five senses are entirely closed to all external impressions. I neither see nor hear now through the natural organs. My eyes are now closed and bandaged, (*which was the fact*;) and yet I see every part of your system. You may stop my ears, and it will make no difference with regard to my hearing. When I am in this state, no impressions are made upon my brain through the natural organs. In this state, my previous developments are not only enlarged, but all my mental faculties are set in perfect action. I possess the power of extending my vision throughout all space,—can see things past, present, and to come. I have now arrived to the highest degree of knowledge which the human mind is capable of acquiring. I would always like to remain in this state, for here I am separated from the world, and am perfectly happy. I am in the spirit, as was he of old. When the body is cast off, I shall be as I now am.

2d. I am to speak of *Clairmativeness*, or the different state of magnetism.

Clairmativeness is a compound word, and literally signifies—*clearly reversed*. I have given this new word, and applied it to the subject because it is significant of the magnetic state, and because there is no word in English which is expressive of this science. The science is new, and therefore demands a new name.

The minds of magnetized persons are completely reversed. If you place the hand of a magnetized person upon a table, and tell him he cannot raise it, you will discover that in his endeavors to do so, he is pressing down, though he imagines he is trying to raise it. Tell him to bear down, and he will immediately lift the hand from the table. Thus the mind being reversed, he calls *up*, down—and *down*, up. But this experiment must be done by a third person, and not by the magnetizer; i. e. the magnetizer shall tell the subject that he cannot raise his hand, when he will bear down,—but if a third person tells him to press down, he will then raise it up. The best method of trying this experiment is, to place the hand of the subject against your own and tell him he cannot remove it, and you will find he is pressing against yours.

There are, properly, four magnetic states. In the *first*, no particular phenomena are witnessed, only that the external organs being in some measure divested of their ordinary share of magnetism, a feeling of dullness pervades the system. Persons in this state lose none of their

faculties, but are susceptible to all external impressions. They have also the full power of muscular action.—and if nearly situated between the first and second states, they are inclined to happy feelings.

In the *second state*, the magnetic sleep is produced. They still retain their intellectual faculties, but are divested of all muscular power. The pupil of the eye expands, and the natural organ of vision refuses to act on the brain. The *membrane* and *tympenic* cavity of the ear expand, and refuse to perform action. The extremities are also somewhat cold. In the latter part of this state, all sensation and feeling are destroyed in the system, so that any surgical operation can be performed without giving pain.

Third State. The ear is not entirely closed to sound in the first part of the third state. They can hear indistinctly—possess the power of speech, and partly of muscular action. About the middle of this state, the ear is completely closed, and all impressions made upon the brain, from external objects, are at an end. They are then placed in a state of unconscious existence, so far as the external world is concerned. Divested of their ordinary share of magnetism, they possess just enough to perform vital action.

In this state there is a strong sympathy existing between the Operator and his Subject. The chain of sympathy which connects the mind of the Operator with that of his Subject, is *animal electricity*,—the same fluid which is the agent of all muscular motion. It is through the agency of this fluid that magnetic sleep is effected or induced. The Operator sits down with the determination to put his Subject to sleep:—all the powers of his mind are concentrated to this object. His will being exercised to this point, the electric fluid passes from his own brain and nerves to the brain and system of his patient, and forms between the two the chain of sympathy. The *one* then is completely subject to the control of the *other*; and in this manner you may easily account for all the phenomena witnessed in the sympathetic somnambulist.

Fourth State—Perfect Vision. The chain of sympathy is now broken, and the Subject's mind is completely his own—no longer subject to, or controlled by, that of the Operator.

Under this head of our subject we are to notice a most mysterious phenomenon, not till lately developed;—the phenomenon that the mind of man can be clothed with the power and faculty of unclouded reason. It is the highest evidence of the original, fundamental truths of Christianity, delivered from the same source to unbelieving and sceptical men, and which now should spread a mantle of deep shame for such sceptical neglect. The great pace of intellect which has evidently been seen taking rapid strides from one generation to another, has not wiped away this foul scepticism, but the *transic state, clairvoyance*, is still looked upon, with all the pride, and pomp, and bigotry, of by-gone ages, as being wrapped in mystery, and is dropped in the darkness of preconceived fanaticism. Hence, no scientific investigation has ever been resorted to in order to solve the mystery. Hence, too, it is clothed in the same mystery still, and is looked upon, as it was in the days of the apostles, by many, as an effect of satanic agency. And the mind is more willing to receive it as such than it is to throw off the mystery and go into the search for the primary cause.

The primary cause has been, in the former Lectures, found out and explained. All the mystery of man's physical existence,—the structure

of his own frame and mind, has been solved,—and in doing this, we have found the key to animal magnetism. And in solving the mystery of animal magnetism, we have found another key, which unlocks the mystery of clairvoyance.

The medium through which the mind exists is that of *electrionomy*. It has before been shown, that when the Operator's mind is positive, the Operative's is negative. The chain of sympathy existing between the positive and negative minds, through the medium of animal electricity, makes the Subject a sympathetic somnambulist. In this state, every contraction of the muscular nerves is produced through the investigation of the magnetizer. And when the connecting chain is not so strongly existing in sympathy, he becomes a more perfect somnambulist.

The *transic state, clairvoyance*, is produced when the Subject's mind becomes completely *positive*. In this state the will of the Operator has no power or control over his mental capacities. Consider, for a moment, the condition of one so situated: every physical organ is completely shut from all impressions from the external world. Nothing is then left but the created mind. It is, then, like a stone that is thrown into the water;—the wave from the origin swells, extends, expands, until it reaches the distant shore. The mind is so situated that it expands, extends, reaches and searches, until its wave has battered against the regions of space! It is imponderable, immaterial, immortal! It is the same that exists over, through, and in you all! If you should take the wings of the morning, and fly to the utmost bounds of the universe, you have begun only at the commencement of its existence! It is then that the mind becomes clothed with the ever-pervading infinite mind! Such is the condition of the transic Clairvoyant.

These truly wonderful, existing and eternal truths, will afford an anchor of sure hope to the benighted mind of the sceptic. It throws new light where darkness now reigns—and is the clearest evidence, designedly so, of immortality to the dark and hidden spirit of man. When in the state that I now am, I am master of the general sciences—can speak all languages—impart instructions upon those deep and hidden things in nature, which the world have not been able to solve, as I have done in these Lectures—can name the different organs in the human system—point out their office and functions—and, as I have often done, tell the nature, cause and symptoms of disease, and prescribe the remedies that will effect the cure. These things should cause us to rejoice with exceeding great joy, with the evidence and assurance of being so blest from above. This is opening the door to a revolution which will lead to a new era—a field never before espied,—paths that are untrodden. The door opening at the explanation and discovery of the mode of our existence—and a glance through that door, opened to our view a strange, serious sight—that of *Animal Magnetism*! The sight called for an explanation, and at the very threshold we dared to ask, “*Is it so?*” And calmly answered, “*It is true!*” This is the commencement of the new era. A further sight of investigation unfolded a new mystery to our view. The investigation of *that* mystery, opens to our view a brighter and more luminous prospect. The prospect and untrodden paths lead, through the medium of the last investigation, unto glory, honor, immortality and eternal life! I would then say to all—hoist the flood-gates of unclouded reason, and let them pore over these serious, solemn and eternal truths.”

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ARTICLE I.

HEALTH—ITS VALUE, CONDITIONS, PRESERVATION AND RESTORATION.
NO. I.

HEALTH consists in the vigorous and normal, or constitutional, action of all the physical organs and functions. Life consists in precisely the same action. In proportion to the vigor of this action, is the amount of both health and life ; but, in proportion as these physical functions are enfeebled or diseased, is health enfeebled and life diminished. But, in proportion as we *improve* our health, do we thereby increase life itself. Viewed in any and every aspect, HEALTH IS LIFE, AND LIFE IS HEALTH. By as much, therefore, as life is valuable, should health be preserved if good, and restored if feeble.

Health is, moreover, the great seasoner or relish of all our blessings ; nor is it possible to enjoy the latter except *by means of*, and in *proportion to* the former. Without health, what can we be, what can we do, what can we enjoy ? for, other things being equal, our capabilities of accomplishing and enjoying are proportioned to our health, and diminished by disease. If we possessed all the wealth, and all the honors, and all the blessings mortals can possess, we could enjoy them only in proportion as we had health, and their value would be diminished just in proportion to its decline. Suppose we were sick, and our appetite thereby destroyed, the richest food and most delicious fruits, instead of rendering us happy, would nauseate us. How different if we were healthy ! How a good appetite, the product of health, would enjoy them ! Well might the glutton Alderman offer a ragged boy a guinea for his appetite for breakfast. The rich invalid, is

poor, but he who is healthy is rich: because his fund of life, and his capacities for enjoyment, are proportionably great.

Reader, if brought to the brink of the grave—your last hour come—what would you give—what that you possessed would you *not* give—for another year of life and its pleasures? Astor's thirty millions would be cheap. To impair health in obtaining any amount of property or of earthly good, is a dear exchange.

Since, then, to preserve or regain health is to preserve, prolong, or regain life itself, and to impair the former is to *destroy* the latter and its pleasures, as well as hasten death, and since the value of life so infinitely surpasses that of all other earthly blessings, what consummate folly to trifle with health on *any* account! Then, how much more foolish and even wicked virtually to *throw it away for nothing*, in our too eager pursuit of those trifling objects—the acquisition of wealth, honors, &c.—which mainly engross mankind! What! sacrifice LIFE upon the altar of Mammon! For, be it remembered, that no human being can impair his health at any period of his life, without proportionally shortening his days—without being brought to a strict account at the close of life, and compelled to end it as much sooner than he otherwise would, as he has injured his health during his whole lifetime.

An illustration. A sum of money is left you, in bank, the interest of which is sufficient, if economically used, to support you. But you spend foolishly, and draw on the principal. This diminishes your income, and you draw oftener and larger drafts. Now, since the faster you draw on the principal the sooner it becomes exhausted, and since every draft must be reckoned in that final settlement which must take place the sooner by every draft drawn, so every thing which injures your health—every cold or rheumatic affection induced; every instance of over-eating, over-lifting, over-working, every thing injurious to health—must be *cashed* in the final reckoning between you and your banker, Death, who will never suspend your life till you have drawn out its last item. He will then summon you to a final reckoning, show that you have drawn out your entire fund, and send you to your grave.

Ho! youth, ho! *all*, let me urge upon you the *infinite* importance of health, and the proportionate importance of preserving and augmenting it! This effectually done, millions of money bestowed on each reader could not equally benefit you, because of the incomparably greater value of health than money. Let your own experience testify. Which of you has not, some time, somehow, induced debility or pain in one portion of your system or another, which will cripple you for life?

A foolish ambition breaks down the constitutions of an incalculable number of our youth. Unwilling to be outdone, they will work at the top of their strength as long as they can stand, perhaps over-heat themselves, or, in a single day or week, bring on some complaint which debilitates them

for life and carries them to a premature grave! An ambitious youth, wishing to show his employers what a great day's work he *could* do, shoveled till he lamed his side, so that, for *fifteen years* he has been a partial invalid, cannot do many kinds of work, nor more than half the work he formerly did, besides working in almost perpetual pain. That single day's work did him more injury than any amount of money could ever do him good—gave him more pain than money could give him pleasure—weakening all his enjoyments, and augmenting all his sufferings *for life*, which it will shorten many years. Is this a rare case? What reader of thirty has not impaired his health for life by similar imprudences or exposures?

Nor is this the half. Whatever enfeebles the health, enfeebles and vitiates the mind by weakening and disordering the brain. So perfectly are body and brain inter-related, that all the conditions of either re-act upon the other. Whatever augments the health strengthens the body, and thereby invigorates both the brain and mind; but whatever impairs the health, thereby necessarily weakens both the body and the brain, and, of course, the mind; because, be it universally remembered, that the brain is the organ of mind—that, therefore, the several states of the two are perfectly reciprocated, and that both are enfeebled and invigorated together. Hence, since disease always and necessarily enfeebles both body and brain, it of course weakens the mind; but as an increase of health augments the energy of the brain, it enhances the clearness and power of the mind.

Reader, what is the true value of *mind*? How much could you afford to give for double the amount you now possess? Neither money nor any thing else can measure its value. Our minds are *ourselves*—our great instrumentality of enjoyment and suffering. To improve our minds is the most effectual mode possible of augmenting all the capabilities, all the pleasures, all the virtues of this life, and ripening for another, and hence should be the paramount *business* of our whole lives. But to do this, we *must have health*; to augment which, is to increase the activity and energy of the brain, and thereby the power of the mind, the retentiveness of our memory, the correctness of our judgment, and the purity of our feeling and desires, as well as to diminish our vices and blemishes. Good health is indispensable to self-improvement.

A single qualification. A man may have good health along with a small or sluggish brain, from not having disciplined that brain, and hence have less mind than one who has less health, but more mental activity. Or, as the mind is improved by discipline, a man's health may diminish, while this mental discipline strengthens both brain and mind faster than his physical debility weakens them, but the qualification already mentioned, *other things being equal*, covers this exception. Our doctrine pre-supposes that no other causes operate to counteract the *natural* consequences of

enfeebled health. Take men *just as they are* when enfeebled by disease, and our doctrine is true.

One other inferior, yet, in this dollar-and-cent age, more *practical* motive for preserving the health, is the *pecuniary* advantage it yields, and loss consequent on sickness. Health allows you to be always "on hand" for business, from which sickness takes you, and compels you to entrust its management to others—always disastrous—or cuts off your wages, if a laborer; creates large doctors' and nurses', and a host of other incidental bills; and occasions a great variety of pecuniary losses. So, measurably, if any member of your family is sick—especially a wife. How many readers, if they and their families had always been well, would have been rich, who are now poor? Indeed, merely as a matter of pecuniary economy, no stroke of policy can equal that of *keeping well*. Considered whichever way you will, to *preserve the health*, if it be good, and if poor, to *regain and then preserve*, should be the *paramount* business of life—should take precedence over all others, and be our *first* great concern.

Come, then, readers, one and all, go with me into an investigation of the laws and conditions of life and health, and then into their *practice*. *Let us make it our permanent BUSINESS* to preserve and augment our health. Let us allow ourselves to do *nothing* that shall impair it. Let us *make and take time* to do *every* thing in our power to invigorate it.

"Oh but," says one, "though I would most gladly join you, yet my business compels me to work too hard, and too many hours. Every day's work hurts me, but I *must* work or starve, and beggar my family." Stop. You only *think* so, but are in error. You can live as comfortably as you now do on one-half you now spend, and thus need earn only half as much as now, and yet be just as well off, and save your health too. And even if you could not, as a means of doing the very work you think you must do, *preserve your health*—and the more so, the poorer you are; for then the need is proportionally greater. Go on, as now, till you break down your constitution, and *then* what will your family do for support, which they will probably need ten years hence as much as now? Go on to break down your health, and you will soon be in your grave. *Then* what will your family do? I repeat it; considered in any aspect and *all* aspects, to **PRESERVE THE HEALTH** is the only true policy.

"But, it is so difficult," says another. No such thing. It is easy, while *abusing* it is alone difficult. The latter fills you with pain, the former, with pleasure. The latter is all contrary to Nature, the former in harmony with her, and therefore delightful. Nor need you study medical books; nor keep dosing yourself with bitter drugs. These things will only injure. But to preserve or regain health is perfectly simple and easy. Though improved health is worth more than millions, yet it need cost you nothing but what is pleasurable. I repeat. To preserve or to regain the

health is perfectly *simple and easy*. It requires only to *know how*. We are perpetually doing, unconsciously, what injures, and could much more easily do what would benefit us instead, provided we only *knew how*. This "*know how*," it will be the object of this series of Articles to set forth. We shall take up, one after another, the great functions of life—digestion, circulation, respiration, perspiration, exercise &c, and show how to preserve and restore their vigorous action, and this is life and health. We shall also apply our subject to the preservation of the health of *children*—a most important subject—and show mothers how they can avoid the sickness and premature death of their offspring. We shall show how to obviate dyspeptic affections, liver complaints, heart affections, consumptive tendencies, and especially nervous affections—these great destroyers of the peace of the great majority of our families. In short, we shall point out the *laws and conditions of life and health*—their preservation, restoration, and prolongation by following which our readers will be more essentially benefited than by all other means whatsoever.

ARTICLE II.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF WALTER FOLGER, ESQ.

With an Engraving.

WALTER FOLGER is a truly remarkable man. In point of natural capability he has few superiors, yet his native modesty, joined with great natural worth, have prevented his making that bluster, and employing that gammon, so essential, in these days, to notoriety.

He has been selected for phrenological analysis in this number, partly because of his extraordinary capabilities, but mainly because his TEMPERAMENT, taken in conjunction with his character, furnishes a most happy illustration of that great doctrine which we are attempting, in so many different forms and connections, to explain and enforce; namely, that of different organizations as accompanying corresponding kinds of mentality. We have not yet advanced sufficiently far to have fully defined or expounded this doctrine, yet can do so to even better advantage after we have given a few practical samples than before.

In view of this great doctrine—the resemblance of the outer to the inner man—contrast the general outline of Folger's physiognomy with that of Joseph C. Neal. The latter is finely moulded, finished, delicate, pleasant, perfect; the former more strongly marked, yet less exquisitely formed, and evinces more *power*, yet less taste and refinement. Our doctrine of coincidence between shape and character would ascribe to Neal that literary taste, exalted imagination, mental fervor, and perfection for

which he is remarkable, yet would poorly qualify him for purely *scientific* pursuits, which require great *power* of intellect with less brilliancy of imagination. Science requires deep thought, abstract study, prolonged and concentrated investigation, and a power of scanning facts and grasping and applying first principles; while literary talents require intensity of feeling, a fervid imagination, brilliancy of wit, fluency and beauty of diction, refined taste, and a promiscuous knowledge of matters and things in general. Neal possesses the latter, Folger the former, &c. Now precisely this difference obtains in regard to their looks, and general contour. Neal is slim and small—indices of mental activity and fervor—while Folger is large and broad built, which indicates strength and solidity of mind as well as body. Neal's features are well formed if not truly handsome, and his mentality in exact conformity thereto; while the features of Folger are larger and stronger, and his whole expression is more plodding yet less fleet. With this, the general characteristics of their minds are in perfect conformity. Neal is the charming, finished writer, Folger the sound, scientific investigator. Neal is the belles lettres scholar, Folger the mathematician, astronomer, scientific mechanic and deep, original *thinker*.

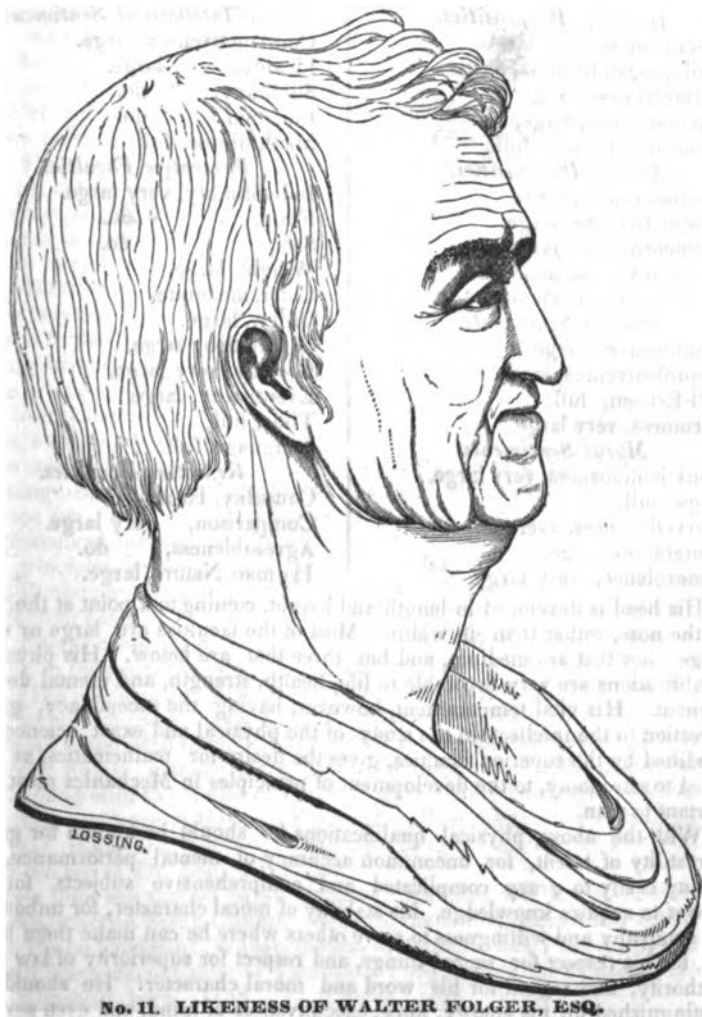
This perfect accordance of their respective organization, and characters teaches a highly instructive physiognomical and physiological lesson. Those distinctly marked muscles seen in Folger's likeness evince an organization of *power*. Wherever you see them, you will find *strength of mind and character*. If such an one must live by labor, he prefers hard work and heavy lifting to light, fancy work. If he turn his attention to intellectual pursuits as such, he prefers science to literature—the study of Nature to fictitious composition, reasonings to flights of fancy, and positive knowledge to news.

In our last number we pointed out the harmony which exists between the general aspect of the outer man and his general characteristics. Applying this rule to Folger, we observe a strongly marked yet *well balanced* contour. He is equally remarkable for his sound, practical common sense and superior judgment. The opinion of no man on Nantucket has more weight with its inhabitants than his.

His perceptive faculties, as seen in the engraving, are amply developed. The whole lower portion of his forehead is massive. Hence his scientific capabilities. The outer portion of his eyebrows pass backward, toward the ears, considerably farther than the outer angle of his eyes. This indicates great calculation. His mathematical *organs* are therefore as remarkable as his astronomical *talents*, and this *union* of the two adds another *fact* to that infinite array of coincidences between development and character which puts Phrenology on a *scientific* footing. His Constructiveness is also very large, yet is not represented in the engraving.

His physiognomy will be seen to bear a strong analogy to that of Benjamin Franklin, whose mother was a Folger and related to Walter as seen in

the following phrenological and biographical account of Walter Folger, by L. N. Fowler, published in the Phrenological Almanac for 1845. One revolution performed by his clock there mentioned, requires nearly 120 years for its completion, and, judging from its proportionate progress thus far, it promises a degree of accuracy truly remarkable.



The circumference of this head is 23 1-10 inches. From the *occipital spinalis* to Individuality, over Firmness 14 1-2 inches; from the orifice of one ear to that of the other, over Firmness, 15 8-10 inches; width from Destructiveness to Destructiveness, 6 3-10 inches: orifice of the ear to Firmness, 6 1-2 inches; orifice of the ear to Individuality, 5 inches; orifice

of the ear to Philoprogenitiveness, 5 inches; orifice of the ear to Benevolence and Veneration, 6 1-2 inches. In marking his physical qualifications and mental developments in a scale from 1 to 7, they run—

Size of Brain, large.

Degree of Activity, full.

Strength of System, large.

The Excitability, large.

Domestic Propensities.

Amativeness, very large.

Philoprogenitiveness, large.

Adhesiveness, large.

Inhabitiveness, large.

Concentrativeness, full.

Animal Propensities.

Combativeness, large.

Destructiveness, large.

Alimentiveness, large.

Acquisitiveness, moderate.

Secretiveness, moderate.

Selfish Sentiments.

Cautiousness, large.

Approbativeness, large.

Self-Esteem, full.

Firmness, very large.

Moral Sentiments.

Conscientiousness, very large.

Hope, full.

Marvellousness, average.

Veneration, large.

Benevolence, very large.

Vital Temperament, very large.

Motive Temperament, large.

Mental Temperament, large.

Propelling Faculties, full.

Semi-Intellectual Sentiments.

Constructiveness, large.

Ideality, large.

Sublimity, do.

Imitation, do.

Mirthfulness, full.

Perceptive Faculties.

Individuality, very large.

Form, do.

Size, do.

Weight, large.

Color, moderate.

Order, large.

Calculation, large.

Locality, very large.

Eventuality, large.

Time, full.

Language, full.

Reflective Faculties.

Causality, large.

Comparison, very large.

Agreeableness, do.

Human Nature, large.

His head is developed in length and height, coming to a point at the root of the nose, rather than in width. Most of the faculties are large or very large; few that are medium, and but three that are below. His physical qualifications are very favorable to life, health, strength, and mental development. His vital temperament, however, having the ascendancy, gives direction to the intellect in the study of the physical and exact sciences—modified by the superior faculties, gives the desire for mathematics, as applied to astronomy, to the development of principles in Mechanics most important to man.

With the above physical qualifications he should be known for great versatility of talent, for uncommon accuracy of mental performance, for ability easily to grasp complicated and comprehensive subjects, for his power to acquire knowledge, his stability of moral character, for unbounded sympathy and willingness to serve others where he can make them happy, for his respect for sacred things, and respect for superiority of law and authority, and regard for his word and moral character. He should be distinguished for his energy, force, executiveness of mind, and even severity of feeling when the occasion requires it, for his strength of appetite and desire for existence, for his attachment to friends, family and home, and for his disposition to persevere until he has accomplished the object of his desire.

His head indicates strong *biases* of mind, strong prejudices, likes and dislikes, but he is deficient in worldly tact, conservativeness in business,

desire to acquire property, or love it after obtained. Secretiveness being weak and love of truth very strong, he would speak his mind without fear or favor, and almost regardless of consequences—would be liable to make enemies by his plainness of speech. He needs more self love and capacity to appreciate himself, his thoughts and labors, when compared with others. He is too well satisfied with simply doing a thing, without making capital of what he does or knows to advance his influence or reputation; nor can he turn his knowledge into the channel of making money so well as the majority of men, because of the controlling influence of the moral and intellectual faculties giving cunning, tact, and desire to appropriate to himself. He has not great spirituality of mind nor love of fiction and the marvelous in general, yet he has rather a strong and vivid imagination. His jokes are more practical, pointed and full of meaning, than playful, mirthful and witty. He is not copious in language, his ideas are never burthened with words, but the reverse is frequently the case.

His susceptibility of mind and body to fear, danger, pain, impressibility and disease is comparatively weak—his desire to be in authority is weak; but when in authority justice will have the ascendancy, let the consequences be what they may. His capacity to infer and ability to make *nice* distinctions between right and wrong are strongly indicated. His Constructiveness is farther up and forward in the head than is usual, giving it more purely the inventive and intellectual tendency. His scientific or knowing faculties are developed in a most astonishing degree, beyond any other man whose head I have ever examined—his power to apply principles to practical life, and use his knowledge advantageously, is very great.

From what follows we shall see that many of the remarkable qualities of this distinguished man are hereditary, and have been developed in every generation for five or six in succession, and that this individual possesses the mathematical, mechanical, inventive and astronomical talents, knowledge of first principles, veracity, moral courage, equal, if not in a superior degree, to Benjamin Franklin, who was a descendant of the Folger family on his mother's side.

John Folger came from England in the year 1636, from the city of Norwich, in the county of Norfolk, a widower, with his son Peter, aged 18 years. [His wife's maiden name was Meriba Gibbe—she died in England.] Hugh Peters, 'who was chaplain to Oliver Cromwell,' came from England in the same vessel with them. They settled at Martha's Vineyard, and in 1644, Peter Folger married Mary Morrel, a waiting maid who came over from England with the family of Hugh Peters. They had eight children during their residence at Martha's Vineyard. They removed to Nantucket in the year 1662, and afterward had one daughter named Abiah, who was the mother of Dr. Benj. Franklin.

Eleazer their son married Sarah Gardner: Nathan, the son of Eleazer and Sarah, married Sarah Church: Brazilli, the son of Nathan and Sarah, married Phebe Coleman: Walter, the son of Brazilli and Phebe, married Elizabeth Starbuck, daughter of Thomas. They had eleven children, viz:

Elizabeth, born	1758	Phebe, born	1771.
Hepsibath, "	1760	*Cleona "	1778
*Phebe, "	1762	Aaron, "	1776
Walter, "	1765	Rebecca, "	1778
*Lydia, "	1767	Gideon, "	1780
*Ezekiel, "	1769		

Five of the above are now living. Those marked thus [*] died young.

The family of Walter Folger 1st, have all been remarkable for their ingenuity, possessing superior mechanical powers, both to invent or execute, as he himself also did, and this peculiarity may be considered the most prominent in their natures. Some have also distinguished themselves as mathematicians and have become propound adepts in the science. Their knowledge reaches beyond what is usually taught in seminaries of learning—and his son Walter has trod the most intricate mazes of science, and has a comprehensive understanding of the highest principles, besides being an astronomer of the first class. The family of Walter Folger 1st, have ever been distinguished for habits of industry, temperance, and frugality, and a high regard for moral and social duties. The grandchildren of Walter Folger 1st, have generally like their parents, shown great skill in mechanics—there are but few exceptions—and in some instances have evinced peculiar powers in mathematics, and an unusual readiness to acquire general knowledge. But our attention is directed at present to Walter Folger 2d, who was born June 12th, 1765.

He says of himself: "At an early date I went into a school taught by Susan A. Folger, third wife of Jonathan Folger, senior; her maiden name was Graham. I do not remember what was taught, probably nothing more than the alphabet. In those days we were taught to call this letter A, great a—and this a, little a,—this I, long i—and z ezzard, and this &, emperzand.

"I afterward went to school, taught by Elizabeth Swain, widow of Joseph, after which to a school taught by Anna Gardner, wife of Sylvanus, after which I went to school taught by Benjamin Coffin: he was an old man;—my father had been a scholar in his school. I do not recollect what books were made use of in either of said schools—we had about that time a book called the Psalter, and one called the Primer. Before the Revolutionary War I entered the school of Elisha Macy, in which we had Dillworth's spelling book, the Old and New Testament. I never saw a dictionary when I was a scholar. I believe there was something of a grammar, called Dillworth's, that the verb '*to love*' was therein conjugated. I do not think that either of the above teachers knew any thing about grammar. In Elisha Macy's school I learned to spell all the columns in Dillworth's, to write from copperplate copies, and to read a few verses daily in the Testament, and cipher. Mr. Macy was a good teacher in common arithmetic, and learned as far as vulgar fractions.

"In the winters of 1782 and '3, I went to Elisha Macy's evening school, and learned navigation by Logarithms, gauging by Gunter, and also learned every thing he could teach me. I was well acquainted with surveying as then practiced, by the table of difference of latitude and departure, and Gunter's scale, before I went to Mr. Macy's school.

"Soon after this time, Elisha Macy, Abner Coffin and myself, began the study of Algebra, without any instructor, and continued until we were well acquainted with it, and had also got some knowledge of fluxions when we separated.

"About the time the French Revolution began, 1778, I determined to learn the French language. On inquiring what books were necessary, I was directed to get Boyer's Grammar and Dictionary. I then found what grammar was, and that I must study English and French grammar at the same time. Elisha Macy, Abner Coffin, William Coffin, Oliver C. Bartlett, my sister Phebe, and myself, met in the evening three times in the week, and studied the French language, and translated the whole of the New

Testament. I acquired much information in the arts and sciences by reading the *Encyclopædia Methodique*, and other French books. For many years I employed the most of my leisure time, which was taken from my hours of sleep, in studying. I must have had some knowledge of Astronomy as early as 1788. I began to make my clock that year, and set it in operation the 4th of July, 1790, and it performs well now. I believe it was in 1783 that I was unwell—confined to the house, and most of the time to my bed. My father informed me that one of his brothers had a new book which contained a method of determining the longitude by observation. I asked him to borrow the book for me, which he did, and I learned the lunar observations while lying on a sick bed. Some years afterward, I believe in 1789, I taught Capt. Joseph Chase. I believe he was one of the first, if not the very first navigator, who found his longitude by lunar observation from this country. About this time I thought our oil casks were not made in the best form. On investigating the subject by a fluxional press, I found that the diameter should be equal to the length. I directed my cooper to make my casks in that form; he made many objections; at length he consented. It was soon found that it was a profitable alteration, and was adopted, by which more than a million of dollars have been saved to this Island. I made out this question:—What proportion shall the diameter of a cask bear to its length, to hold the most oil with the least superficies?—And published the same in the *Independent Chronicle*, published in Boston, over a fictitious name. It remained about two months without a solution. I then sent a solution over another fictitious name, which was published January 2d, 1837.

“WALTER FOLGER.”

Additional proofs of his superior *natural* abilities above that of ordinary men, may be inferred from the following facts in his history. His superior knowledge of the principles of mechanics has made him the oracle of many persons of inventive minds, not only residing near him, but elsewhere, who in numerous instances, after having premised plans of machinery for various purposes of manufacture before consummating them, have applied to him for instruction, and for his opinion as to the practicability of their schemes. Knowing his ability to scan the most complicated machinery almost intuitively, and in no instance has he failed to arrive at correct conclusions. He commenced the clock spoken of above at the age of twenty-two, and completed it during his leisure hours in two years afterward, and it was put in motion July 4th, 1790, and has kept regular time according to astronomical calculations up to the present; March 12, 1844.

The plan of the whole machinery was matured and completed in his mind before he commenced it. He submitted the whole plan to his father, who was also an expert astronomer and mechanic; and he said it could not fail to operate according to the design. It is made of brass and steel. It keeps the date of the year. The sun and moon rise and set in the clock precisely in accordance with those in the heavens; it also shows the sun's place on the ecliptic. It keeps the moon's nodes around the ecliptic, taking 18 years and 225 days, is in continual motion.

The wheel that keeps the date of the year revolves around once in one hundred years, remaining still ten years, and at the expiration of each ten years it starts regularly one notch.

It is considered, by all who have become acquainted with its powers and performances, to be one of the greatest specimens of mechanical ingenuity in this country. No other clock of this kind has been heard of. It not

only requires mechanical skill, but a perfect knowledge of astronomy, to plan the machinery of such a clock, and execute the same.

He commenced the construction of his reflecting telescope in 1819, when 54 years of age, and made it entirely himself. With it, he has been able to discover spots on the planet Venus which had never been discovered by Herschel's large telescope; which shows beyond a doubt, the superiority of this telescope over that of Herschel.

His equal has not yet been found in this country for astronomical and mathematical calculations, and versatility of mechanical talent. He has been no less distinguished as a lawyer, judge, and legislator, which, if we had time, we might easily prove. A few facts on this point, will be sufficient to show how he was estimated at the time he was engaged in public affairs.

He was one year in the House of Representatives, six years in the Senate [Massachusetts Legislature,] six years Judge of the court of common pleas, four years Representative in Congress, and twenty years an attorney at law, and practiced in various parts of Massachusetts and Rhode-Island—trying causes the most responsible and difficult, against the most powerful opponents, with uncommon success. While serving in this capacity of Judge, there was not a single cause carried to a higher court, which had frequently been done before, and has since, as is generally known. In giving up the practice of the law, he was asked by J. R. Adams, Esq. of Boston, Mass., now a distinguished counselor, why he did it. His reply was, that his clients were not satisfied unless he lied for them, and that he would not do. Mr. Adams was a particular friend of Mr. Folger, and at one time consulted him about the expediency of becoming a lawyer in preference to any other profession. Mr. F. replied, that an *honest* lawyer was a very rare phenomenon. Mr. A. has by experience become fully convinced of the truth of the above remark, and having so often been disgusted with the intrigues of mankind in order to gain their point, has renounced the practice of law, and bestows his services only as a counselor. Mr. F.'s moral character has been unimpeachable through life. To sum up our remarks on this most distinguished man, for his natural abilities, his versatilities of talent, sound, safe, and comprehensive mind, we would add, that he never went to a teacher who understood grammar—never learned a trade, (and yet could do *all kinds* of mechanical work,)—nor ever studied law with a lawyer—nor went to any institution of learning above that where the alphabet, spelling, reading in the Bible, arithmetic, and surveying were taught, and he never sought one of the many offices which he held. He is now about eighty years of age.

ARTICLE III.

THE HYDRARCHOS, OR GREAT SEA SERPENT; WITH AN ENGRAVING.

THE Mosaic account of the Creation does not embody all that may be learned concerning it. Earth herself is her own historian, having written her own auto biography in legible characters upon both her surface and her depths. These ancient records modern Geology is gradually deciphering, and wonderful indeed are her revelations.

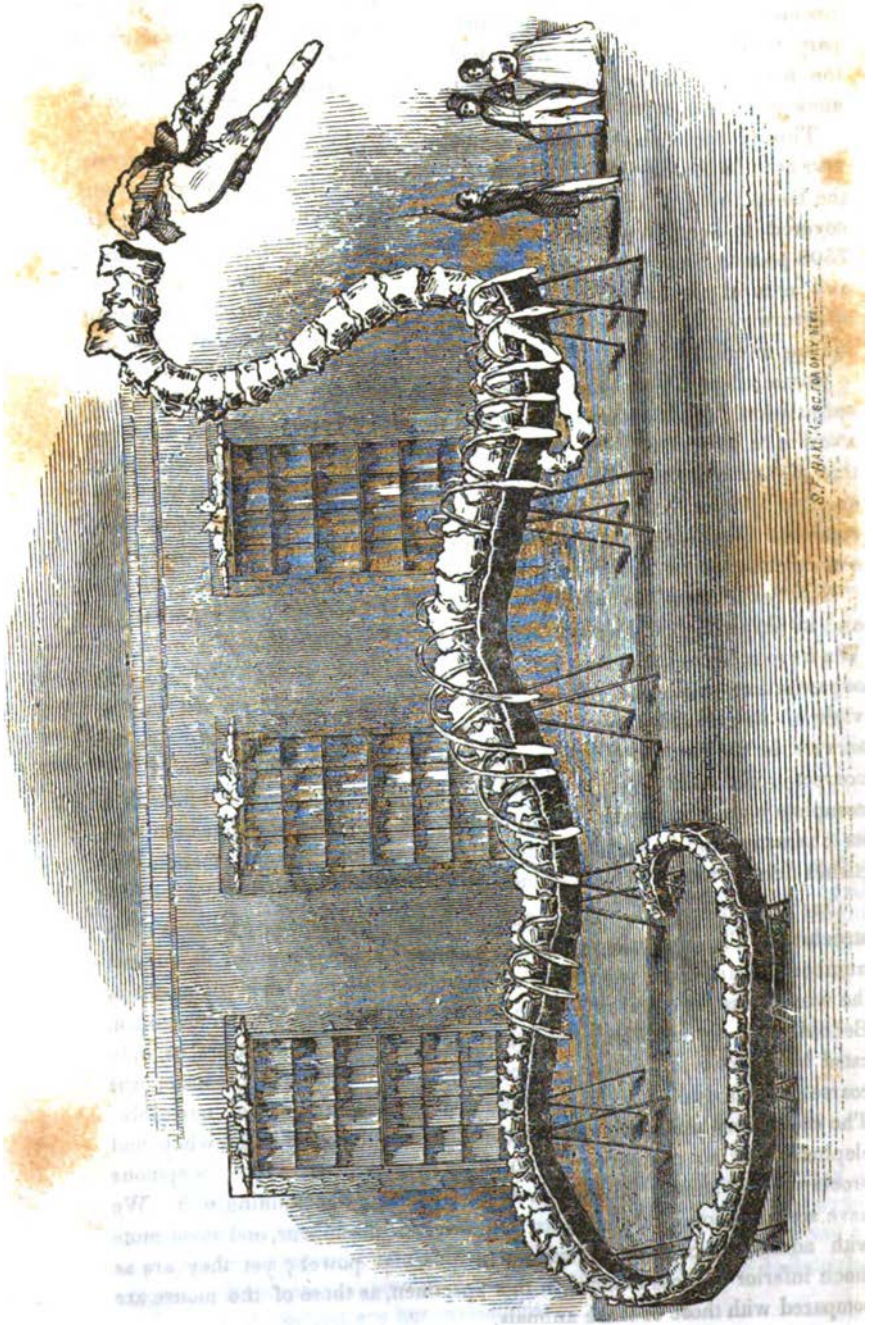
We do not write merely to recommend Geology—though we deem it pre-eminently interesting and instructive—but to serve up to our readers, in part, that rich intellectual *feast* which we ourselves enjoyed in examining the fossil remains of undoubtedly the most wonderful animal of those ancient times.

Though accustomed to scenes of thrilling interest, yet we have scarcely ever been as thoroughly *electrified* with intellectual interest as in examining the bones, head of course included, of the Hydrarchos, (water king,) discovered in South Alabama by Dr. Koch. The weight of its skeleton is 7500 pounds; length 114 feet; and circumference, judging from the size and natural position of its ribs, about 25 feet. Think, reader, of so vast a structure moving in gigantic grandeur through its native element, “making the sea to boil like a pot.”

Some affect to consider it as a “humbug,” made by human hands on speculation. This idea is entirely erroneous. I have *SEEN*, and therefore know it to be *veritable bone*, and in as perfect a *series* of spinal vertebræ as that of any other skeleton, human or animal. Those who call this a hoax are poor judges between bone and wood, besides being of that class who condemn Phrenology without a hearing, and too skeptical to believe their own senses.

The reader may rest assured that we scrutinized both its organization and its phrenological developments with an interest inexpressible on paper. We have room in the present number to remark only upon its physiological organization. We shall hereafter give its Phrenology, illustrated with a view of its cerebral developments, as seen from below—where the observers in the engraving are represented as standing. The union of that correct profile view here given, and that we propose to give, will furnish a complete view of its cerebral organization, which, taken in connection with its character and habits, as deduced from its anatomical formation, furnishes demonstrative evidence of the truth of Phrenological science.

Our first observation upon it appertained to the *extreme* grossness of its structure. Those physiognomical principles which we applied in our last number to man, apply equally to all organized beings, and in all epochs of the world's history; and of course, to this fossil and antediluvian specimen. Behold, first, its vast dimensions, and, next, *coarseness* of texture, as indicated by its bony *projections*. According to our doctrine, this monster was coarser, beyond all comparison, than any present occupant of our globe. The coarseness and accompanying indications of power in the whale and elephant, bear no comparison with those here evinced. This, its spinous processes fully attest. So, indeed, does every thing appertaining to it. We have seen the bones of elephants, whales and mastodons, and stood mute with admiration of their indications of muscular power; yet they are as much inferior to those evinced in this specimen, as those of the mouse are compared with those of these animals.



The Hydrarchoa, or Great Sea Serpent. No. 10.

To explain more fully. Those processes or projections where the muscles are attached to the bones are more or less distinct and elevated, the stronger the muscles. Thus, in the bones of a delicate female, these processes are but slight, because her muscles are weak. In the skeleton of a man, they are usually much more conspicuous, and hence the latter is the more valuable. And the more powerful the muscular organization, the more prominent these processes. This is an established anatomical truth. It applies equally to animals. The Editor owns the entire skeleton of one of the largest and most powerful lions ever imported to this country, the skull of which he has often exhibited at his lectures, but has now lost. Throughout this skeleton these processes were immense—those on the fore legs, skull, and spine especially. The same is true of the bones of the elephant, ~~etc.~~ In the mastodon—that recently exhumed near Newburgh, which, by the way, we recommend every reader who can to visit, not from idle curiosity, but to *study*—these processes are very much larger than in the elephant, and correspond with its other indications of extraordinary muscular power.

By applying this infallible measure of power to the specimen before us, what are we to behold? An animal whose strength was hundreds of times greater than that of the elephant, or rhinoceros, or whale, or any other animal now known! Estimated by this sure test, man can form no conception of his muscular power. Mark this point, as we shall make a most important use of it in our next article on this subject.

In farther description of the animal, we quote Prof Silliman's letter, and from Dr. Koch's pamphlet on this reptile, and the New York Dissector:

"Several years ago, the late Judge Creagh, of Clarke Co., Alabama, found similar bones on his plantation, in such abundance that they were often destroyed, as far as possible, by fire, in order to get rid of an incumbrance that interfered with agriculture; the negroes, also, were in the habit of building their fire-places of them. The late Dr. Richard Harlan, of Philadelphia, and more recently of New Orleans, where he died more than a year since, first described and figured these bones, and supposing them to belong to a gigantic fossil lizard, he imposed the name of *Basiliosaurus*, or King of Saurians or Lizards.

He several years afterward carried some of the bones with him to London, and they were there reviewed by the great comparative anatomist, Professor Owen, of the Royal College of Surgeons, who was of the opinion that the animal must have had more resemblance to the whales than the lizards. This opinion Dr. Harlan had the candor to present to the Association of American Geologists, together with the bones, at their meeting in Philadelphia, in April, 1841, where I heard his statements. Not long after, Dr. Bulkley brought to this city, and eventually to Albany, an entire skeleton of the animal, which is between seventy and eighty feet long, and is now in the State Geological Collection at Albany; but I believe it has not as yet been set up. This skeleton was fully described by Dr. Bulkley, in the *American Journal of Science and Arts*.

Dr. Koch, the proprietor of the skeleton now in this city, made a journey of discovery a few years since into Alabama and other Southern regions, with particular

reference to this animal. He had the rare good fortune, as the result of his perseverance, aided by the kind assistance of the inhabitants, to disinter the stupendous skeleton which is now set up for exhibition here.

It has, evidently, been done at great expense and personal toil, and the public, while they owe a debt to Dr. K., will, when paying it, receive a high gratification in contemplating the remains of a race of animals whose length exceeded that of all other creatures hitherto discovered; the spinal column of this skeleton as now arranged measures 114 feet in length. The skeleton having been found entire, enclosed in limestone, evidently belonged to one individual, and there is the fullest ground for confidence in its genuineness. The animal was marine and carnivorous, and at his death was imbedded in the ruins of that ancient sea which once occupied the region where Alabama now is; having myself recently passed 400 miles down the Alabama river, and touched at many places, I have had full opportunity to observe, what many geologists have affirmed, the marine and oceanic character of the country.

Judging from the abundance of the remains (some of which have been several years in my possession) the animals must have been very numerous and doubtless fed upon fishes and other marine creatures—the inhabitants of a region, then probably of more than tropical heat; and it appears probable also, that this animal frequented bays, estuaries and sea coasts, rather than the main ocean. As regards the nature of the animal, we shall doubtless be put in possession of Professor Owen's more mature opinion, after he shall have reviewed the entire skeleton. I would only suggest that he may find little analogy with *whales*, and much more with *lizards*, according to Dr. Harlan's original opinion.

Among the fossil lizards and Saurians, this resembles most the *Plesiosaurus*, from which however, it differs very decidedly.

Most observers will probably be struck with the snake-like appearance of the skeleton. It differs, however, most essentially, from any existing or fossil serpent, although it may countenance the popular (and I believe well founded) impression of the existence in our modern seas, of huge animals to which the name of *sea-serpent* has been attached. For a full and satisfactory statement of the evidence on this subject, see a communication by Dr. Bigelow, of Boston, the 2d volume of the *American Journal*.

Dr. Koch has committed one error in naming the fossil skeleton now presented here for inspection. By every claim of scientific justice, the epithet *Harlani* should be affixed to whatever other principal name may be finally adopted. It is but simple justice to the memory of our most distinguished comparative anatomist—who first called the attention of the scientific world to the stupendous fossil animal of Alabama: and there can be no propriety (however kindly it may have been intended) in imposing the name of another individual, who can claim no other merit in the case, than the very humble one of endeavoring now, as well as formerly, to awaken the public attention to the most remarkable of our fossil treasures. Dr. K. is therefore bound to recall his new epithet, and restore to Dr. Harlan the honor which is his due. I remain, my dear sir, with great regard, your friend and servant.

B. SILLIMAN.

BROOKLYN, L. I., Sept. 2d, 1845.

P. S.—It should be remarked that Dr. Koch has also brought to light the most gigantic fossil skeleton of the *Mastodon* family that has ever been found. It was

exhibited in our cities, and is now in the British Museum, having been purchased for two thousand pounds sterling, by that institution.

If the bones examined by Professor Owen, in London, and the "entire skeleton, between seventy and eighty feet long," now in the State Geological collection at Albany, be those of a creature identical in kind with the *Hydrarchos*, it is but little complimentary to the anatomical science of the examiners that they should have confounded them with those of any known variety of the Saurians. The teeth, at least, should have been taken as evidence of a decisive distinction. None of the Saurian family have teeth of more than one fang, while the incisors of the *Hydrarchos* have two, more and more forked as we proceed from the anterior to the posterior of the jaw. Dr. Koch thinks that these incisors, while like those of all the serpent tribe, have also some analogy to those of a marsupial animal—a singular thing enough, if we overlook the fact that all serpents are so far pouched animals as to swallow, or present an internal receptacle of refuge for their living young. It is evident, moreover, that the *Hydrarchos* did not masticate its food, but gorged it entire, although, says Dr. Koch, it was provided with palate bones which might have been used simply to crush its food. "Its greatly elongated snout was armed with fifty or more spear-shaped incisors whose fangs were deeply inserted in spear-shaped sockets. The pivocation is in the extreme anterior ones, and only marked by a groove; the spear-shaped crown of these teeth is divided into more or less minor spear-shaped fronts, which increase or diminish in number according to the situation the tooth occupies in the rumus; the central one of them is the largest, and those nearest the gum are the smallest. These crowns are covered by a thick coating of enamel, which had a rough surface, and are marked by small scale-like elevations which are narrow, lancet-shaped, and elongated, with their points upwards." "All the incisors are so set in the rumus and maxilla, that their extremities have an inclination backward towards the palate, like the shark, and that the victim caught could easily enter the mouth, but could not possibly escape." The canine teeth correspond with the incisors in this position, while they are from six to eight inches long.

That the creature was an air-breathing reptile, is conclusively inferred from the nasal cavity, in which the posterior vents are at the back part of the mouth, enabling it to respire deeply and freely. It is not improbable that, like the *Pleisiosaurus*, this stupendous serpent was a coasting rather than a deep ocean reptile, as indeed are all known marine creatures of a kindred form. Not only its necessity of breathing, but the prodigious size and muscularity of its cervical vertebræ, indicate its habit of rearing itself above the water; and when we also examine the peculiar structure and marvelous strength of its massive lumbar vertebræ, which may be regarded as the axis of its muscular power, we feel authorized to conclude that it could erect nearly two-thirds of its entire length from this basis, in a majestic curve above the surface of the tide—often, doubtless, in tranquil seasons, a glowing mirror of its gorgeous form and stately movements. Its eyes, too, which were from six to eight inches in diameter, were so prominently situated on the forehead as to secure it a vast circle of vision, and render it a vivid object of terror; and when Job says of his leviathan that "his eyes are like the eyelids of the morning," the force and beauty of the poetic hyperbole are as appropriate to the eyes of the *Hydrarchos* as to those of any animal, not purely imaginary, of which we can form an idea.

Upon the general osseous structure of this mighty being, we will quote the description given by Dr. Koch:—"The propelling motion of the animal was, like that of all the serpent tribe, dependant upon the action of its powerful vertebræ, and the strong muscles and ligaments acting in harmony with them. The strong and lengthy tail, was more particularly used as a rudder to direct its course, as well as for the purpose of propelling. The transverse processes, which are very large in the whole spinal column, are more especially so in the caudal or tail vertebræ, the canal for the spinal marrow is very much compressed and flat, and the spinous processes have a great inclination backward, [probably enhancing its springing or ejaculative power.] The dorsal and lumbar vertebræ are greatly elongated, measuring each from fourteen to eighteen inches in length, and having a circumference

of from twenty-four to thirty inches. Their construction differs from those of any animal with which I am acquainted, as each body of these vertebræ is composed of five sections. In the center, we observe the main body to which all the processes are attached, and which measures from five to seven inches in length; to both extremities of this is a pelvis. The section is angled, measuring from three to four inches in length, and to the extremities of these again we find a pelvis. The whole is angled and ossified together in an adult, but will separate in younger animals, as I have had an opportunity of observing personally. [Dr. Koch found several imperfect skeletons of younger specimens of this creature.] The cervicle, or neck, and the coxylal, or tail vertebræ, have powerful processes, but their bodies have not the additional divisions described above, as found in the dorsal and lumbar vertebræ. The ribs are of a very peculiar shape and form; so much so that I know of no animal to which I might compare them. The greater number are small and remarkably slender on their superior extremities, until we arrive within two thirds of the length toward the inferior extremities, where they begin to increase in thickness most rapidly, so that near the lower parts, where they are flattened, they have three or four times the circumference that they have on the superior extremities, and have very much the curve of the sickle. From the whole of their construction, we may justly form the conclusion that the animal was not only possessed of a fleshy back of great power, but also of remarkable strength in its belly, by which means it was enabled to perform very rapid movements. Notwithstanding its two fore feet, or paddles, are quite small in comparison with the rest of the skeleton, yet they are in proportion with the short and thick humerus and ulna or forearm, which, together with the paddles, must have been concealed under the flesh during the life of the animal, in such a manner as to be only perceptible through muscles and cartilages, similar to the fins of an eel. The humerus and ulna are not unlike those of the *Ichthyosaurus*; and each paddle is composed of twenty-seven bones which form, in union, nine forward and backward articulating joints.

Upon this description we have only to remark that the peculiar form here correctly assigned to the ribs of this ponderous creature, in being so much thicker and stronger at the part of the curve where they turn to bend under the belly, is evidently an admirable provision of Nature for sustaining the immense superincumbent weight of its mass, when resting upon a shore, or depositing its bulk for repose, upon the bottom of any other shallow waters; and as a respiring reptile, this sea-serpent must have often enjoyed the ease of such a position, fearless of every foe. That none of the Saurians, nor any other animals, should be found to exhibit this very striking singularity of costal structure, is simply because they were otherwise furnished and did not need it; while to this creature, devoid of legs, and all pedal points of support, the provision was indispensable, and he accordingly possessed it. After all, the ribs seem exceedingly slight for so bulky a mass, and there can be no doubt that they were strengthened with those well-knit bands of intercostal cartilage and muscle, which supply the place of osseous ribs in the large conger eel, and other varieties of the serpent race.

Concerning the natural habits and capacities of this wonderful animal, comparative anatomy will spread a rich field of beautiful analogy and scientific induction.

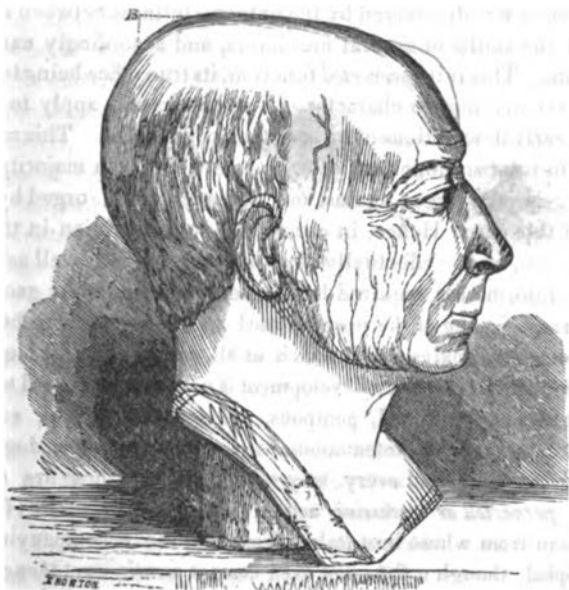
Whether he was amphibious to the extent of our present water snakes, may well be doubted from the evidence afforded by his side fins of a more decidedly piscine character. The last joint of his tail, too, indicates a final bifurcated fin; and the finding of this termination of the vertebræ, cannot but be regarded as a most felicitous circumstance, for while it tends to determine the animal's distinctive nature, it also proves an admirable tapering symmetry of form, peculiar to the serpent species.

The number and value of the lessons on organization, as corresponding with mentality taught by this specimen, are too great to be thus cursorily dismissed. Having now described it, we shall in a subsequent Article, deduce those organic and phrenological lessons it so forcibly exemplifies.

Meanwhile, we say, with great *emphasis*, to all within reach of this great scientific curiosity, **GO AND SEE IT WHILE YOU CAN.** I would not, for hundreds of dollars, have foregone the sight.

ARTICLE IV.

ADAPTATION, FUNCTION, LOCATION, AND RIGHT DIRECTION OF SELF-ESTEEM ;
ILLUSTRATED BY AN ENGRAVING.



CONCEITED SIMPLETON. No. 11.

PREDOMINANT Self-Esteem, in both head and character, was among the first phrenological observations made by the Editor. One of his classmates whose head was small, organization coarse and sluggish, and natural abilities every way inferior, was nevertheless a consummate brag. His inordinate Self-Esteem construed into commendation even the *ridicule* excited by his recitation blunders and crude performances. He lauded all he did and said, however poorly executed. His head projected far up and back at the crown, like that of the CONCEITED SIMPLETON, to whom, in character, he was at least second cousin.

Another college-mate whose head was similarly formed, only still more elongated in the crown, was one of the most consummate egotists to be found—always engrossing the conversation, and perpetually telling what splendid performances he had achieved, and what a most distinguished man he was about to become. These, and other like confirmations of phrenological science, observed in college, strongly recommended this science to examination, and enforced the conviction that it was *true*.

We have selected SELF-ESTEEM for analysis in this number, partly to correct some fundamental errors which prevail as to its true function, but mainly to promote its cultivation and *right exercise* among our readers.

Most of the phrenological organs were discovered, named, and described from both their *extreme* and their perverted development; and hence their perverted functions still pass for their legitimate ones. Thus, Destructiveness was discovered by the extreme fullness between and over the ears, of the skulls of several murderers, and accordingly named the *killing organ*. This is its *perverted* function, its true office being to impart force and executiveness to character. Similar remarks apply to the discovery and early descriptions of most of the propensities. This mistaken opinion as to the true functions of organs gave rise to a majority of the objections generally urged against our science; those urged by Good being all of this class. Hence, in correcting public opinion in these important respects, we are effectually *obviating objections*, as well as imparting just the information required by learners and the public generally.

SELF-ESTEEM is one of the misconstrued faculties; nor has the Editor anywhere seen any analysis of it which at all comes up to his ideas of its constitutional function. Its full development is generally supposed to render its possessor necessarily proud, pompous, conceited, egotistical, supercilious, dandified, swaggering, ostentatious, self-willed, arbitrary, dogmatical, domineering, grasping, and every way selfish; yet all these are the products of its *perverted or excessive* action, not of its *primitive* function. Thus, the man from whose bust (taken from life) the accompanying likeness was copied, though a flat—not even *compos mentis*—yet *thought* himself the greatest man of the town; and though one of the very homeliest of men, yet he considered himself a perfect beauty; and prided himself more particularly on being a favorite with the *ladies*, who regarded him only as a butt of ridicule. He talked large at public gatherings, and strutted, and boasted of his extraordinary attainments, while in fact he had every reason to hide his head in perpetual shame and silence.

These and kindred examples have perpetuated and extended the erroneous analysis of this faculty just given, but all such manifestations of this faculty result from either its excessive development, or its perversion, generally accompanied, as in this instance, with a want of intellect properly to balance and direct it. Mark well the general fact, that whoever swells, and swaggers, and domineers, has but an inferior moral and intellectual development; or at least, less of the latter than of Self-Esteem, whereas *true* greatness implies an ascendancy of the *higher* faculties over Self-Esteem.

Having seen what Self-Esteem is *not*, let us next inquire what it is. In doing this, its *adaptation* is our unerring interpreter of its legitimate function. The value of these adaptations of the faculties, as exponents of their precise office, is not yet appreciated. We invite special attention to them.

ADAPTATION. George Combe, in his lectures at Philadelphia, remarked

of Self-Esteem to this effect: "When we contemplate the vast dimensions of mountains, and even of our globe itself, when we behold with awe that manifestation of Almighty power displayed in the creation of Niagara, or contemplate the immensity of the universe itself, with all its infinitude of worlds, man becomes comparatively the merest cipher, and, if left to experience, that sense of inferiority and almost utter nothingness which really belongs to him, would be rendered completely miserable thereby, and could not be or do any thing—not even so much as hold up his head." Though we entertain the highest opinions of the talents of this noble apostle of phrenological science, and though his views as a whole are almost always correct, yet in this instance we are constrained to take ground exactly opposed to his views—not, be it distinctly observed, as regards the *effects* of Self-Esteem on character, or its description, for in this we agree—but in the *reason* of its existence—in its *philosophy*, *rationale*, or *why*. He would adapt it to the *littleness* of man, we to his nobleness. He would make this faculty tell man a perpetual and practical falsehood—tell him he is something, when in fact he is nothing—we would make it tell him a great practical and most beneficial *truth*. He would make man among the *least* of the works of God; we among the *greatest*. Is not organized, sentient nature, however small, higher in the scale of being than unorganized, however large? Has not God manifested more divine power, wisdom, and goodness in the creation of man's wonderful array of bones, joints, muscles, limbs, vital organs, nerves, brain, &c., than in all physical creations besides? But the creation of *mind* is the greatest work of God. Compared with this, all else is "dust and ashes," farther than it facilitates mental action. Who can contemplate the human mind without the very highest emotions of admiration of its workmanship and adoration of its Author?

But, however beautiful and perfect the creation of man's animal faculties—his domestic affections, self-defence, appetite, provision for future wants, emulation, &c., yet it is his *moral* faculties which constitute the *crowning* glory of his nature. These make mankind the brothers of *angels*, and the "sons and daughters of the Lord Almighty." They even array him in the robes of *immortality*, by conferring on him an undying *soul*, together with the privilege, if he please to avail himself of it, of *eternal happiness*, and of an order infinitely surpassing our highest conceptions. Who would not rather be a human being than all the *world* besides? What higher destiny, what nobler elements, are possessed this side of Heaven? Let others who choose be Gibaltars, and Chimborazoes, and Niagaras, but let *me* be clothed in the robes of *humanity*. Let my highest glory be to be crowned with its dignities, and to inherit its prerogatives. I would rather be a *man* with barely food and clothing sufficient to sustain that manhood in all its power and glory, than to possess all the riches, and be clothed with all the honors, and even to wear all the crowns of the earth! I would rather be a *man* than any other known thing

in the universe, an angel not excepted, for if I fulfil my duties and destinies in this life, I shall soon be with them and like them, besides having the experience of humanity proper. Words are utterly powerless to express the estimation in which I hold humanity, as it is by constitution, and would be in *manifestation*, if men only understood and obeyed its laws. It embodies a beauty, a perfection, a glory, even a *Divinity* which we can all experience—though only in a lower degree, because none of us bear any comparison, in original constitution, with what mankind might be if parents, as parents, were what they should be—yet which the language of Heaven alone could describe.* Every human being is possessed of a Divine treasure, which he will do well to examine and *improve*. By original constitution, man is not that weak and wicked *thing* many take him to be—all sin by nature without one constitutional virtue—but is all that even a God could render him, in both capacity for enjoyment, and in inherent virtue and goodness.

This being the case, man has a *right* to that exalted opinion of himself which fully developed Self-Esteem would naturally inspire. He need not hang his head and sink back into the corner of insignificance. He is not a worm of the dust, unless his sins make him one, but a brother of *angels*. Nor need he feel unworthy, or inferior, or degraded, except in consequence of what he *does* instead of is. An exalted idea of his nature, and capabilities, and virtues, is in perfect accordance with them, and therefore both proper in itself, and even a *duty*. Not that we should not be humble toward our *God*, but we should not feel beneath and below our fellow-man. That feeling of self-abasement which so many cultivate as the height of virtue, is a *sin*, because it *paralyzes effort*, prevents aspiration, and tends to self-degradation. What can he do or become who considers himself a poor, unworthy, insignificant, degraded vermin? Telling a boy, or any one else, that he is disobedient, ugly, bad, hateful, and only half-witted, is the most effectual way to render him so: because it sinks him in his own estimation, and makes him think he really is not and cannot be, or do, any thing, and this prostrates energy, paralyzes effort, and degrades him in his own estimation, and therefore in conduct. This is human nature. But the way to induce any one to become or do any thing is to get them to think they *can* do and become what is required. This, too, is human nature. How is it in the Washingtonian movement? As long as men were told that they *could* not become temperate,—that drunkards *could* not be reformed—and were considered pests instead of men, they drank on. But, as soon as Washingtonianism told them that they were

* None but Phrenologists can duly appreciate, because none others can as fully understand, the nature of man. This science is perpetually unfolding to me some new beauty, some additional perfection; nor do I even now know the mere alphabet of that nature. Light and darkness are not more opposite than the views I once had of it, compared with those now entertained.

men by *nature*, and could soon again become men by temperance—as soon as it put them on the feet of *SELF-RESPECT*—they put forth efforts to make themselves what they were encouraged to become. Men require to be *encouraged* by being told that they *are* something, rather than discouraged by being held up to themselves in their worst aspect.

To these two principles of human nature, first, its natural capabilities and exaltation, and secondly, to the influence of self-confidence and self-estimation of character and conduct, *SELF-ESTEEM* is adapted. Without it, man would place little or no value upon himself, and forever distrust his own capabilities, and thus neither undertake nor accomplish much. As he who aims at the sun shoots higher than he who aims at some low object, so he who has large Self-Esteem to elevate his aims and aspirations, will accomplish incalculably more than he whose Self-Esteem is small, aims inferior, self-confidence feeble, and conduct consequently descending.

FUNCTION.

This adaptation of Self-Esteem discloses its true function, and exposes its perversions. It was created to give us a due degree of self-respect, and reliance on our own selves—to impart a dignity and nobleness to our demeanor and conduct, to make us aspire to fill in attainment and conduct, that high rank we were created and are capacitated to fill, to expand our ideas, raise us above the low and mean, strengthen our hands, and encourage our souls.

THE CULTIVATION AND RIGHT DIRECTION

of this faculty are exceedingly important, as the nature of its function implies. This we shall endeavor to expound in the series of Articles on Self-Improvement announced in the January Number. Very many highly important *inferences* also grow out of this analysis. These also we shall endeavor, at some future time, to present.

LOCATION.

To find this organ, proceed as follows: Draw a perpendicular line, when the head is erect, from the opening of the ear straight up to the top of the head. You are now on the fore part of Firmness. Carry your finger directly back two inches (sometimes a little less,) and you are on the organ. The *crown* of the head is usually on or very near the organ.

It has two departments, and performs two functions. Its upper portion exercises the office just described, and its lower, that of *SELF-GOVERNMENT* or will—a function, the importance and proper cultivation of which we shall soon present in the series of Articles on Self-Improvement already commenced.

MISCELLANY.

The Phrenological Almanac for 1846, has already reached its 30th thousand. Its great merit is its views of the TEMPERAMENT'S, and short analysis of all the faculties. For giving a concise view of Phrenological science, it probably has no equal. Hence, its circulation makes converts rapidly, because it shows cavilers *what the science is*—an unanswerable argument for its truth. Single copy six cents, or 50 cents per dozen; mailable.

Explanation. Those who understood our Dec. No. to promise "Love and Parentage" and "Amativeness" to *Journal* subscribers, mistook our meaning. The article was headed *Subscribers to Amativeness*, and the promise of these works was to *these* subscribers, instead of to *Journal* subscribers. We might have been more explicit, yet reperusal in view of this explanation will show that we did *not* promise these works to *Journal* subscribers, but only *both* works to those who had previously subscribed for either.

The Hand-Book of Hydropathy, is what it claims to be—an excellent practical treatise on the *Water-Cure*, which our readers know we cordially advocate. More concerning it when we have more room. For sale at the Journal office, and mailable. Price 37 1-2 cents.

To Correspondents. Enquirer's question what developments are requisite for a lawyer, and what for a doctor, is important, yet could not be answered in the Feb. No. as requested, because the former was not even mailed till the latter was all *stereotyped*. It can be answered much more effectually towards the close of the volume than now, and will be in the series of articles on Self-Improvement. Meanwhile it is answered in "Education and Self-Improvement," a new edition of which is in progress.

If communications deemed worthy of notice or insertion, should remain unnoticed for months, their authors will remember that Journal room is so scarce as often to compel postponements.

The developments of distinguished men, sent us from New Haven is excellent, and will be published in our next. Its author has our thanks. Several other interesting articles are in the printers hands for insertion as soon as room can be spared.

To agents and co-workers. Some agents complain that we name our lowest terms because subscribers expect the Journal at these reduced prices, thus preventing those who solicit subscribers from obtaining compensation for their trouble, who therefore sometimes solicit us to afford them still lower to such. This we really cannot do. We appreciate their difficulty, and lose some subscribers in consequence, yet gain more by allowing neighbors to form clubs, and thus *save* their own agency. Those who get subscribers for the percentage, do well, but those who labor for the *cause*, do *more and better*; and since our terms must favor one at the expense of the other, we much prefer to favor those who labor—as the Journal does—for the *cause*. Those who send \$10 for 20 subscribers, and afterwards wish to add others. will be furnished at 50 cents per additional subscriber.

Evils inherent in the Present System of Prison Discipline. Whatever is right, will have no evils necessarily growing out of it. This is not the case with the present system of prison discipline. Both Phrenology and the teachings of Christ unequivocally condemn the present method of punishing those who violate civil law. Punishment *should* make all convicts better. It invariably renders them worse. It is questionable whether that tenant of a prison can be found who did not become worse instead of better during confinement. The following narrations, besides being touching in themselves, are by no means solitary cases. All who go to prison are necessarily subjected to the same deteriorating influences. Vice is catching. The worst stay the longest, and all this time propagate their own vices. Who but sees that the congregation of the wicked is directly calculated to render all worse? The bad should associate with the good; so that their own better feelings may be cultivated. M. B. Sampson, of London, in an essay on the punishment of criminals, takes right ground. We designed years ago, to have laid his views before the public.

The following, from the New-York Tribune, shows the contaminating effects of the case-hardened convicts, on those comparatively innocent. The evil here brought to light, requires to be remedied speedily.

Effects of Contamination. The following narration was given by one of the former Matrons in the Female Department on Blackwell's Island:

"I remember," said the Matron, "distinctly of two young girls who were brought to the Island, and given into my charge. They were not sent up for any crime, but were found in a dance-house, were umbrella makers by trade—young, interesting and comely in their deportment—apparently free from vice and evidently unacquainted with crime.—I shall never forget their horror-stricken looks when I took them to the cells and turned the key upon them. The next day I was obliged by the Rules to take them down to the shanties and set them at work. Here they were compelled to make companionship with those who had earned a notoriety by their crimes—who were steeped to the dregs in vice, and openly boasted of their depravity. I witnessed with pain and sorrow their daily intercourse and growing intimacy with these wretches, and my heart yearned with a mother's sympathy for them. But I could do nothing to aid them. They were in a school of corruption and cankering vice, with old and experienced teachers all around them. I watched them narrowly, and could daily observe the foul destroyer creep stealthily into undisturbed possession of their souls. In a brief period their full dereliction was accomplished. The rank poison of *contamination* had done its fatal work. Years spent in open, shameless prostitution could not have turned out more finished scholars, as their altered deportment, coarse, vulgar language and horrid oaths gave painful evidence. Before the expiration of their sentences, they became incorrigibly bad. When our Christian city sent them away to be reclaimed they were comparatively guiltless—when she returned them to her bosom, it was to swell the ranks of vice and crime."

This is a true and faithful history of the baneful effects of contamination by the old upon the young offender in our Prisons. They are of daily occurrence, as is attested by those who, in the discharge of their duties, are compelled to witness them.

Will not those who are connected with the 'Prison Association' take this subject in hand—give it their earnest attention, and counsel together as to the remedy? Bleeding and suffering Humanity demands it. Justice to our fellow-beings claims it. Their blood is upon our heads, who suffer such as these to be swept into the ranks of Crime, without striving to aid them. They need classification and different modes of treatment. The young, more than all, need a home for Reformation instead of a fruitful school for degrading vice and soul-destroying crime. Those farther advanced should have kind and judicious keepers.

How old is Man capable of Becoming? All facts like the following, which bare on this most important point—the prolongation of life—should be recorded, especially when accompanied, as in this instance, with those *habits* of their subject which throw light on the *causes* which evidently contribute to such extreme prolongation of life. In this case, hunting, and the great physical exertions he put forth in early life, together with that simple fare which those times imposed, were doubtless the most efficacious. "Like causes produce like effects" Not that we would recommend "hunting" and "Indian wars" to aspirants after extreme age. It was the *fresh air and vigorous exercise* of these wars and hunts which prolonged his life. The same amount of air and exercise, taken in any other pursuit, would have had an equally beneficial influence on life.

"Mr. John Burner lately died in Virginia at the age of 102, having never been married. He was a hunter in early life, was engaged in the Indian wars, and when they left the soil of Virginia, he quietly settled down in Shenandoah county. He died much respected, being the oldest of the pioneers of that State."

But, as opposite causes produce opposite effects, what must be the doom of those delicate, shiftless moderns who occupy heated rooms from October to May, and sit perpetually at that, nor venture out of doors oftener than once or twice per month, and then only a few blocks? *Premature death!* What, too, must those expect who sit and sew by the year—*by the lifetime!* *An early grave!*

How to Prolong Life. The following, translated from the German, bears on the above point, and should be carefully perused, especially by the young.

"Are there any among you, my young friends, who desire to preserve your health and cheerfulness through life, and at length to reach a good old age? If so, listen to what I am about to tell you.

"A considerable time ago I read in one of the newspapers of the day, that a man had died near London, at the advanced age of 110 years, that he never had been ill, and that he had maintained through life a cheerful, happy temperament. I wrote immediately to London, to know if, in the man's treatment of himself, there had been any peculiarity which had rendered his life lengthened and so happy, and the answer I received was as follows.—

"He was unusually kind and obliging to every body; he quarreled with no one; he ate and drank merely that he might not suffer from hun-

ger or thirst, and never beyond what necessity required. From his earliest youth he never allowed himself to be unemployed. These were the only means he used.'

"I took a note of this in a little book where I generally write all that I am anxious to remember, and very soon afterward I observed in another paper that a woman had died near Stockholm at 115 years of age, that she never was ill, and was always of a contented disposition. I immediately wrote to Stockholm, to learn what means the old woman had used for preserving her health, and now read the answer.

"She always had a great love of cleanliness and in the daily habit of washing her face, feet, and hands in cold water, and as often as opportunity offered, she bathed in the same; she never ate or drank any delicacies or sweetmeats; seldom coffee, seldom tea, and never wine.'

"Of these likewise I took a note in my little book.

"Some time after this, I read that near St. Petersburg a man died who had enjoyed good health until he was 120 years old.—Again I took my pen and wrote to St. Petersburg, and here is the answer:

"He was an early riser, and never slept beyond seven hours at a time; he never was idle; he worked and employed himself chiefly in the open air, and particularly in his garden. Whether he walked or sat in his chair, he never permitted himself to sit awry, or in a bent posture, but was always perfectly straight. The luxurious and effeminate habits of citizens he held in great contempt.'

"After having read all this from my little book, I said to myself, 'You will be a foolish man indeed not to profit by the example and experience of these old people.'

"I then wrote out all that I had been able to discover about these happy old people upon a card, which I suspended over my writing desk so that I might always have it before my eyes, to remind me what to do, and from what I should refrain. Every morning and evening I read over the contents of my card, and obliged myself to conform to its rules.

"And now, my dear young readers, I can assure you, on the word of an honest man, that I am much happier, and in better health than I used to be. Formerly I had the headache every day, and now I suffer scarcely once in three or four months. Before I began these rules, I hardly dare to venture out in rain or snow without catching cold. In former times, a walk of half an hour's length fatigued and exhausted me; now I walk miles without weariness.

"Imagine, then, the happiness I experience, for there are few feelings so cheering to the spirits as those of constant good health and vigor. But, alas! there is something in which I cannot imitate these happy old people—and that is, I have not been accustomed to all this from my youth.

"Oh that I were young again, that I might imitate them in all things, that I might be happy and long-lived as they were!

"Little children who read this, you are the fortunate ones who are able to adopt in perfection this kind of life! What, then, prevents your living henceforward as healthy and happily as the old woman of Stockholm, or as long and usefully as the old men of London and St. Petersburg?"

Great Intellectual Capabilities as accompanying strong Constitutions and great tenacity of life. In his work on Hereditary descent, page 250, the Editor remarks as follows on this subject:

"First: All great men are from long-lived parentage. Washington's

mother was found *at work in her garden* when eighty-two: and died at eighty-five. Franklin's parents were aged. O'Connell is from a very long-lived stock, and in his prime now when he is past sixty. Charles G. Finney's father lived to be about 84, and mother above 80; and a brother of his father is now alive, and considerably above 90. De Witt Clinton's ancestors were long-lived, and also distinguished for talents. Those who settled New England were generally long-lived, and to that cause, in no inconsiderable degree, is to be attributed our national greatness and talents.* John Quincy Adams' great grandfather lived to the age of 93, and father 91; and so of Dr. Bowditch, Carlyle, Dr. Johnson, Webster, and a host of others. Nor do I know a distinguished man who is not from a long-lived ancestry. Indeed, that very condition of physical strength already shown to be absolutely necessary to sustain a very powerful brain, also gives and accompanies longevity.

"Every day's observation since the above was penned, in 1843, confirms its truth. The papers stated, about a year ago, that Dr. Nott, the venerable and talented President of Union College, was about *eighty-six*. And yet how remarkably he retains his faculties! They also stated that he had a brother in Farmingham now about *ninety-seven*. Both of these facts show that these brothers were from a long-lived race."

The Rothschilds are also distinguished men. Their success in amassing wealth shows that they were endowed with great physical and mental energy, and stamina. Nothing short could have sustained them through their arduous and long continued labors. This erimina they must have *inherited*. The present advanced age of their mother, and their still remaining energy of her mind as evinced in the following sensible and witty reply to her physician, shows that she possessed both a vigorous body and mind.

"MADAM ROTHSCHILD.—The venerable Madame Rothschild, of Frankfurt now fast approaching to her hundredth year, being a little indisposed remonstrated in a friendly way with a physician on the efficiency of his prescriptions. 'Indeed, Madam,' replied the doctor, 'unfortunately we cannot make you younger.' 'You mistake doctor,' rejoined the witty old lady, 'it is *older*, not younger, that I desire to become.'"

The oldest Anglo American on record. Longevity Hereditary. The following shows, first, what an advanced age it is possible for mankind to attain, and yet retain their capabilities of enjoyment; and secondly, that longevity is hereditary, his descendants also living to become thus aged.

REMARKABLE OLD AGE. William Pridson, of North Carolina, died on the 14th ult., at the extraordinary age of 124 years. He had served a full term in the war of the Revolution, although *then* legally exempt by reason of over age. His grand-children are old infirm people, and several of his great-grand children are advanced of forty. He was able to walk until a few days before his death. He was probably the only man who has ever attained that age in the United States."

Poor Frenchmen.—Of nearly 33,000,000 persons in France, says the *Reforme*, there are 27,000,000 who do not drink wine; there are 31,000,000 who never taste sugar; there are 20,000,000 who never wear shoes; there are 31,000,000 who never eat meat; there are 18,000,000 who never eat wheaten bread; and finally, there are 4,000,000 clothed in rags.

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Mirthfulness In our analysis of Joseph C. Neal's character, we ascribed to him an unusual development of Mirthfulness; of which the following, clipped from "Neal's Saturday Gazette"—a paper better worth reading than one in thousands—is a beautiful exemplification. His large Comparison also rendered essential aid in this instance. Observe the coincidence between his developments and their manifestation.

"SLIDING DOWN HILL.—The civic rulers of Hartford, Connecticut, have passed an ordinance to prevent boys from "sliding down hill;" which causes one to think what a happy thing it would be if legislators could, by some process of enactment, bring forward another "piece of ordinance," which, when leveled, might prevent men likewise from sliding down hill. A great many people, besides boys, are of the down hill tendency. Even of those who, part of their lives, go up hill, some are to be found who eventually slide, never stopping till they reach the bottom. And so others are born, rich men's sons, for example, at the very tops of hills, who contrive to slide down hill a great deal faster than their fathers crawled up; and they do so at all seasons, without waiting for frosts, or ices, or snows. But, we fear that there is no remedy in law; and that the "Slyders Downehille" must be permitted to persist in their melancholy sport, destructive though it be."

"*Dr. Buckland on Substitutes for Potatoes.*" We copy the following because it embodies some important facts and principles respecting *what* we should eat—one of the *all-important* subjects for human investigation. We also wish to endorse its recommendation of *peas and beans*, especially in their *nature state*.

SUBSTITUTE FOR POTATOES.

Dr. Buckland read the following paper before the Ashmolean Society, Oxford.

LIEBIG has shown, in his 'Organic Chemistry,' that it is one function of the vegetable kingdom to prepare the elements of flesh and blood for the use of animals. That carbon of charcoal, which is indispensable to the act of breathing, but contributes little to muscle or bone, abounds in potatoes, rice, sago, sugar, brandy and beer, while the cereal grains of wheat, barley, rye, and oats, and seeds of leguminous plants, especially peas and beans, are loaded with the constituents of muscle and bone, ready prepared to form and maintain the muscular fibre of the bodies, of animals, *e. g.*, gluten, phosphorus, lime, magnesia, sulphur, &c. Hence the rapid restoration of the shrunk muscle of the exhausted post-horse, by a good feed of oats and beans. Hence the sturdy growth of the Scottish children on oat-cake and porridge, and of broth made of the meal of parched or kiln-dried peas: on this a man can live and do good work for 1 l. 2d. a day; while the children of the rich, who are pampered on the finest wheat flour (without the pollard or bran) and on sago, rice, butter, and sugar, become fat and sleek, and would often die, as sometimes they do, from such non-nutritious food, but for the mixture of milk and eggs they eat in cakes and puddings. The best biscuits for children have an admixture of burnt bones, and the flour of bones is often mixed by bakers with that of wheat in bread; (bating the fraud,) the bread is better and more strengthening than if made entirely of wheat.

Potatoes contain but little nourishment in proportion to their bulk; they are chiefly made of water and charcoal, and an Irishman, living exclusively on potatoes, and eating daily eight pounds, would get more nourishment

and strength from two lbs. of wheat brown bread (not white), or two lbs. of oat-meal, and from less than two pounds of peas or beans: and as about six potatoes of middling size go to a pound, an Irishman will eat daily 48 potatoes, and a family of seven 336 potatoes.

Before potatoes were known, the food of the poorest English peasantry, and of soldiers, was barley-bread and peas. Sir W. Bentham has found in Dublin, records of a vessel that was wrecked in the 15th century near Liverpool, laden with peas from Ireland to the army in England. In Hollinshead's Chronicle we read this passage:—"A large mouth in mine opinion, and not to eat pease with the ladies of my time."

Peas were then the food of the ladies, and also of Monasteries. Friar Tuck laid before his prince, as his first dish, parched peas. An old laborer at Axbridge complained to his master, that men feeding on potatoes could not do now so good a day's work as when he was young, and when they fed on peas.

"Peas, sir," said he, "stick to the ribs."

He uttered the very truths of Organic Chemistry.

In beans we have vegetable "caseine," or the peculiar element of cheese. What is more restorative or more grateful to man when fatigued by labor or a long walk? As we warm or toast it, it melts, and ere it reaches our mouth, is drawn into strings of almost ready-made muscular fibre: and who has never dined so fully as not to have some room left for a little bit of cheese?

Economic farmers should feed their growing, but not their fattening hogs on beans, and finish them with barley meal: their flesh is hard, and the fat not solid, and dissolves in boiling, if fed to the last on beans.

What is so restorative as beans to the jaded hack or the exhausted race-horse? Sepoys, on long voyages, live exclusively on peas. The working and healthy man and beast want muscle and not fat; fat encumbers and impedes activity, and every excess of it is disease. We seldom see a fat laborer or a fat soldier, except among the sergeants, who sometimes eat and drink too much.

Charcoal, which, next to water, forms the chief ingredient in potatoes, is subsidiary to life, though not to strength. The same is true of the charcoal which is the main ingredient of rice, sago, sugar, butter, and fat. The woman at Tutbury, who pretended to fast for many days and weeks, sustained life by secretly sucking handkerchiefs charged with sugar or starch. During the manufacturers' distress in Lancashire five years ago, many of the poor remained in bed covered with blankets, where warmth and the absence of exercise diminished materially the need of food.—When Sir John Franklin and his polar party traveled on snow nearly a fortnight without food, they felt no pain of hunger after the second day; they became lean and weak by severe exercise and cold, but sustained life by drinking warm water, and sleeping in blankets with their feet round a fire.

I will now consider the best substitute for at least one-third of the potato crop, which has already perished all over Europe, and this in Ireland is the loss of the only winter food of two millions of the people. In times of scarcity, man must take unusual trouble and adopt unusual experiments. Happily this year the crop of turnips is large and good, and already in Hampshire farmers are selling turnips to the poor at a moderate price. This, if done generally, will form one kind of substitute for the lost potatoes. Field carrots and parsnips and mangel-wurzel, which have been grown for sheep and cattle, may be also reserved for boiling, and if sold at the

usual price of potatoes, will supply more nourishment than an equal weight thereof. I shall not plead in vain to the farmers of England for this boon and benefit to their poor neighbor, who may otherwise be distressed for food, and suffer hunger. Oil-cake will do as well or better for the sheep, and may be bought with the price of the above roots.

It has been already stated that the most nutritious of all vegetable food is the flour of peas, which was the staple food in Europe before potatoes. The flour of kiln-dried peas, stirred in hot water, makes a strong and pleasant Scotch brose, on which alone a man may do good work. Barrels of peas brose flour may be brought from Scotland, or prepared in England wherever there is a malt kiln.

In England, peas-soup and peas-pudding are still a common and most nourishing food. Our forefathers and their children, we know from nursery rhymes, ate

Peas-pudding hot, peas-pudding cold,
Peas-pudding in the pot, and nine days old.

Let us, for a part of this and next year, once live as they lived 300 years ago. Boiled or fried slices of peas-pudding are not unsavory food; and what boy would not prefer parched peas to nuts?

Let every laborer who can get them lay up a sack or two of peas, and he will be safe. Where peas cannot be had, let him lay in a sack or two of beans, their flour is as nutritious as that of the pea, and has no bad taste; bakers mix it with bread and we taste it not; mixed with meal of wheat barley, or oats, it makes good cakes or puddings, and strong soup or broth. All over the world, excepting England, both the rich and poor rarely dine without a dish of beans, sometimes their only dish. Let resident proprietors, and chief farmers in each village, lay in a stock of peas and beans, and sell them to the poor three or four months hence, at their present cost. Let them also reserve for their laborers, at present prices, some good barley and oats, to be ground into meal next spring, when food will be most scarce.

Barley bread or cakes alone are not good for working men, they are too heating, but mixed with other flour, or eaten with other kinds of food, barley is very nourishing.

Oat-cake is the bread of all Scotland, and of much of Ireland, and of the north of England; and oat-meal made into broth and porridge is the universal and almost the only food of Highland children. Let those who have quailed under the charge of a Highland regiment tell the result.

Bread made of rye is the chief food of farmers and laborers in Germany and the north of Europe, it is of a dark color, and little used with us, but it is very nourishing, and in time of scarcity is a good substitute for wheat.

Rice and sago eaten alone may suffice for persons who take little exercise, for women and children, but not for working men. These and potato flour may be added to give bulk to the more nutritious kinds of meal above mentioned.

Lastly, let every poor man get his garden vegetables as forward as possible next spring. Let him plant his potatoes early, and when the ground is dry; let the sets be entire, or if not, let the pieces be shaken in a sieve of quick-lime before planting. Before to-morrow's sun has set, let every man bestir himself and take a little extra trouble in the next year. Let no man shut his eyes and fold his arms, and say there is no danger, but let one and all arise to-morrow and put their shoulders to the wheel. The blessing of Providence will help, and rest on those who may help themselves. "Up and be doing, and God will prosper."

Affection of Elephants.—I have seen many strong instances of the attachment of brutes to men, but I do not think I ever saw that feeling so strongly manifested as by a very young elephant that was brought to England.—Never was parent more fondly caressed by a child than was the keeper of this affectionate creature by his charge. If he absented himself even for a moment the elephant became restless, and if the absence was continued for a few moments its distress was quite painful to the spectator. After trying the different fastenings of its prison with its as yet weak proboscis, it would give vent to the most lamentable pinings, which only ceased when its friend and protector re-appeared; and then how it would run to him, passing its infant trunk round his neck, his arm, his body, and lay its head upon his bosom. The poor man had a weary time of it. He was a close prisoner, nor was he released at night, even, for he was obliged to sleep by the side of his nursing, which would have pined and died if left by itself.—*Colburn's Magazine.*

Writing and Drawing.—Hon. Horace Mann, State Superintendent of Massachusetts schools, says, in a report of visits to schools in Europe: "Such excellent hand-writing as I saw in the Prussian schools, I never saw before. I can hardly express myself too strongly on this point. In Great Britain, France, or in our own country, I have never seen schools worthy to be compared with theirs, in this respect. This superiority cannot be attributed in any degree to a better manner of holding the pen, for I never saw so great a proportion in any schools where the pen is so awkwardly held. This excellence must be referred in a great degree to the universal practice of drawing contemporaneously with learning to write. I believe a child will learn both to draw and write sooner and with more ease, than he will learn writing alone. In the course of my tour, I passed from countries where almost every pupil in every school could draw with ease, and most of them with no inconsiderable degree of beauty and expression, to those where drawing was not practiced at all; and I came to the conclusion that, with no other guide but the copy-books of the pupils, I could tell whether drawing were taught in school or not.

Mr. Mann adds: "Drawing of itself, is an expressive and beautiful language. A few strokes of the pen or pencil will often represent to the eye what no amount of words, however well chosen, can communicate. For the master architect, for the engraver, the engineer, the pattern designer, the draughtsman, moulder, machine-builder, or head mechanic of any kind, all acknowledge that this art is essential and indispensable. But there is no department of business or condition of life where the accomplishment would not be of utility."—*Self Instructor.*

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ARTICLE I.

HEALTH—ITS VALUE, CONDITIONS, PRESERVATION, AND RESTORATION.

NO. II.

SINCE health lies at the very *basis* of all efficiency and enjoyment, to *get rich* PRESERVE HEALTH. To enjoy *animal* life PRESERVE HEALTH. To *do good* PRESERVE HEALTH; for what good can one do when sick or dead? To acquire knowledge, PRESERVE HEALTH. To attain any kind of greatness, PRESERVE HEALTH. To secure *any and all* the legitimate ends or pleasures of life, physical, intellectual, and moral, PRESERVE HEALTH. Let, then, the PRESERVATION OF HEALTH be the great concern and PARAMOUNT BUSINESS of life, as it is the height of wisdom and great instrumentality of enjoyment.

"O! but," says one, "health and sickness, life and death, are wise but mysterious dispensations of PROVIDENCE. 'The LORD killeth and maketh alive; He bringeth down to the grave and bringeth up.' Our days are all *numbered*, so that we *must* die at our appointed time." Do we live in a world of *law*, or of chance? Does every effect have its cause, and every cause its effect, or do the most important of all effects occur *without* cause, by "Providential interposition," perhaps in the very *teeth* of causation? Does God violate his own laws? Preposterous! A doctrine false in fact, injurious in consequence, subversive of all causation, and parented by ignorance and bigotry! Our world is governed throughout BY LAW. *All* is cause and effect. We SEE, FEEL, AND KNOW that *SOME* causes promote health while others *retard* it. Certain causes always occasion death, and others often avert it. If sickness and death are providential, why ever give medicine to remove the former, or prevent the latter?

What! vainly and impiously attempt to arrest by medicine the dispensation of an all-wise *Providence*! Fear and tremble lest He smite you *dead* for giving medicine to thwart his unchangeable *decree*! Irony aside, sickness and death are no more providential than the rising of the sun or any fixed operation of nature, but the legitimate and *necessary effects* of their procuring causes; nor do any consider them practically as providential but *all* treat them as *effects* in their very attempts to obviate them by removing their causes. All mankind do something—apply CAUSES to the relief of pain and prevention of death as spontaneously as they *breathe*. What stronger evidence could be required or had that all instinctively *FEEL AND KNOW* them to be *EFFECTS* governed by causation? Are deaths caused by poisoning or shooting providences? Then all the operations of nature are equally providences. You may call them *caused providences*; I call them *effects*. We often know by *what* causes sickness and death were produced, and are all internally *conscious*—the highest order of proof—that they are *effects* equally with all the other operations of nature. To argue this point is to argue what is *self-evident*, while to suppose that a single glow of health, or twinge of pain is not an effect, but a *providence*, is supposing that this incalculably important department of nature is without the pale of causation and law—a doctrine utterly untenable. His Causality must be feeble, and mind weak or unenlightened, who entertains a doctrine thus hostile to all order and to universal nature.

Nor is the doctrine that they are sometimes providential, and sometimes caused by violating the organic laws, less irrational than to suppose the sun rises one day in obedience to the fixed laws of gravity, and another day by “special providence,” and wholly without means; and thus of all the other fixed operations of nature. Does Deity trifle thus? Does he half do and then undo? Does he *ever* begin without *completing*? Does not that same utility and even constitutional *necessity of things* which renders it best that sickness and health, life and death, should be caused *in part*—as we *know* they are—should also be caused *in whole*? The principle that whenever a *part* of a given class of operations, as of seeing, motion, &c., are governed by causation, *that entire class* is governed by the same law, is a universal fact throughout all nature. That causation governs sickness and death *in part*, is self-evident: therefore *all* sickness, all death, premature and natural, are equally the legitimate and *invariable effects* of violated physical law. In this sense they may be called “Divine chastisements,” because they are chastisements consequent on breaking the Divine *laws*, but in no other. Both reason and fact *impel* us to this conclusion. No middle ground remains. In fact *no* ground but to ascribe both, life and health also included, to *inflexible causation*. Strange that moral and intellectual *leaders and teachers*—pseudo-educated men even—should entertain a doctrine as injurious and *utterly unphilosophical* as

that sickness and premature death can *possibly* be providential, or occur without being *caused* by *violated organic law*! Men kill themselves, and parents their children—with kindness often—by countless thousands, and then shirk off all the blame from their own guilty selves by ascribing all to “Providence”! Consummate ignorance. Downright blasphemy, even! Though the sick may be more consoled by being clerically exhorted to “submit to this afflictive dispensation of Providence, trusting that this chastening rod of your Heavenly Father will teach you resignation to his will,” than by being reprovved for inflicting this distress on themselves, as well as troubling others, by having disobeyed the physical laws, yet the latter would tend to prevent *subsequent* sickness. Though the clergyman’s telling parents, on the death of beloved children, that “‘The Lord gave, and the Lord hath taken away’ probably from evil to come—that this bereavement is a mysterious but merciful *Providence*, sent to wean their affections from earth, and prepare them for heaven,”* &c., may comfort their lacerated feelings *temporarily*, whereas telling them that this death was *caused* by violating the laws of health, and could have been *prevented* by their observance, may still farther aggravate, yet the latter would doubtless prevent farther bereavement and suffering, while the former facilitates them. Fully to realize that nothing but *violated physical law* can possi-

* *Why wean?* Are we not created and adapted to this life *expressly* in order to enjoy its blessings? And suppose us weaned, say from food, suicide by starvation would be the fatal consequence—a great preparation for heaven indeed! Weaned wholly from property, we should neither earn nor save a single thing, and soon become utterly destitute of all earthly comforts! Such weaning is *wicked*. Weaned wholly from family, we should see them perish by wretched inches without lifting a finger for their relief, which, *not* weaned, we should gladly proffer. Great preparation for heaven, this being weaned from earth! But does enjoying *this* life, that is, obeying its laws, unfit us for heaven? Are earth and heaven in necessary *collision*? Has not our benevolent Father mercifully *harmonized* the two? Is not the doctrine that they conflict a virtual impeachment of His wisdom or goodness? Rather, a heathen relic of that barbarous notion that human agony is God’s delight, and ensures His favor! How entirely at war with every adaptation of Nature, which seeks human happiness and prevents suffering by every conceivable means! Nature thus teaches us, universally and *practically*, that God is best pleased when we are most happy; that is, *fulfil his ordinances*; and that the best possible preparation for another life, consists in rendering ourselves as happy as possible, by implicitly obeying its laws, instead of our being wretched, that is, sinning; for, be it ever remembered, that whatever renders us *unhappy* here, as does grief for lost children or friends, does so because it *violates* the laws of earth, which is sinful, and unfits for heaven. A preparation for heaven, so far from *weaning* us from earth, or *diminishing* its pleasures, *consists in obeying its laws*; that is, in the most effectual *enjoyment* of earth and its bounties, and *attachment* to, instead of weaning from, each other. Earth and heaven are *twin brothers*, the joint children of the same benevolent Parent, not antagonistic enemies.

bly occasion sickness or premature death, especially juvenile, will enforce on parents, by the most powerful of all motives, the study and observance of those laws, and thus preserve the life of their children, while the false consolations above specified lull parents and destroy children by scores of thousands annually!

In proof and illustration of this vital truth, Mrs. Sedgwick ably and beautifully writes, and "The Protestant Churchman" publishes, the following:

"WAS IT PROVIDENCE?"

"Take, for example, a young girl bred delicately in town, and shut up in a nursery in her childhood—in a boarding-school through her youth—never accustomed to air or exercise, two things that the law of God makes essential to health. She marries; her strength is inadequate to the demands upon it. Her beauty fades early. She languishes through her hard offices of giving birth to children, suckling, and watching over them, and dies early. 'What a strange Providence, that a mother should be taken in the midst of life from her children!' Was it Providence? No! Providence had assigned her threescore years and ten; a term long enough to rear her children and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it.

"A father, too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises on every side: 'What a striking Providence!' This man has been in the habit of studying half of the night; of passing his days in his office or in the courts; of eating luxurious dinners, and drinking various kinds of wine. He has every day violated the laws on which health depends. Did Providence cut him off? The evil rarely ends here. The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

"It has been customary in some of our cities, for young ladies to walk in thin shoes and delicate stockings in mid-winter. A healthy, blooming young girl thus dressed in violation of Heaven's laws, pays the penalty: a checked circulation, colds, fever, and death. 'What a sad Providence!' exclaimed her friends. Was it Providence, or her own folly? A beautiful young bride goes night after night to parties, made in honor of her marriage. She has a slightly sore throat; perhaps the weather is inclement; but she must go with her neck and arms bare; for who ever saw a bride in a close evening dress? She is consequently seized with an inflammation of the lungs, and the grave receives her before her bridal days are over. 'What a Providence!' exclaims the world. 'Cut off in the midst of happiness and hope!' Alas, did she not cut the thread of life herself?

"A girl in the country, exposed to our changeful climate, gets a new bonnet instead of getting a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly

with the idea that Providence has sent the rheumatism upon her, or should she charge it on her vanity, and avoid the folly in future? Look, my young friends, at the mass of diseases that are incurred by intemperance in eating and in drinking. in study or in business; by neglect of exercise, cleanliness, and pure air; by indiscreet dressing, tight-lacing, &c.; and all is quietly imputed to Providence! Is there not impiety as well as ignorance in this? Were the physical laws strictly observed, from generation to generation, there would be an end to the frightful diseases that cut life short, and of the long list of maladies that make life a torment or a trial. It is the opinion of those who best understand the physical system, that this wonderful machine, the body, this 'goodly temple,' would gradually decay, and men would die as if falling asleep."*

Health is also *attainable*. Its laws are within our reach and application. It is even *spontaneous*. It *whistles itself*. Let Nature have her perfect work, and she will furnish this greatest of blessings already at our hands. To preserve it we have neither to visit some distant clime, nor do some great thing, nor even practice the least self-denial, but only not to *prevent* it. A state of health is simply the state of nature. It requires no effort, but *comes itself*. Unless its flow is arrested by violating law, it flows on to every human being as freely and perpetually as the river to its own ocean home. It is as perfectly natural as breathing, sleeping, eating, &c. Indeed, it consists in the *perfection* of these and all the other physical functions, and is equally *spontaneous*. Unprevented, they will go on perpetually to produce health and life in abundance; nor is there any more need of our being sick than of shutting our eyes for weeks together, or refusing to breathe, or stopping any other physical function by *force*. The power of the human constitution to resist disease is perfectly *astounding*. How many readers have abused their health most outrageously hundreds of times with comparative impunity, and even after they had thus broken down their constitutions, have still induced sickness and suffering till they wonder that they yet live! What would your health have been now if it had been *fostered* instead of abused!

A self-evident inference is, that it is our *imperious duty* to be always healthy, that to be sick is sinful, and to die prematurely is suicidal. Say, ye who demur, who has any "*divine right*" to violate Nature's laws till they induce sickness? Show "*indulgences*" from the court of Heaven permitting such trampling on its ordinances, or else admit such trespass and its consequent sickness to be wicked. All sickness is sinful, because the conse-

* Such truth, emanating from such a source, deserves attention. Found in our columns, many would condemn as infidel, yet whatever is found in the "Protestant Churchman" is of course Orthodox, and relieves us of this hue and cry raised against all advancement.

quence of violating law, which is necessarily *wrong*. Its very painfulness is the witness of its sinfulness. Stop sinning, and you escape suffering.

Premature death is still more sinful, because occasioned by a still greater violation of law—is indeed one of the *greatest* crimes man can possibly commit! “What!” objects one, “but how can we *help* dying when death comes?” Unless summoned by violated law, he will never come till old age has gradually folded us all up in a *pleasurable* decline, so that we have no more desire to live, or dread of death. The *extreme painfulness* of premature death is proof positive of the *proportionate* sinfulness of its cause. Is not suicide most wicked? Yet it consists in a similar breach of those same laws which, broken, cause premature death. If to shorten life by self-murder be awfully wicked, shortening life by injuring health is proportionally wicked, because the *thing done* is alike in both cases, namely, the destruction of life, and by similar means—a breach of its laws. Unless we have a Divine *right to commit suicide*, gradual or sudden, we have no right to incur premature death, and by as much as suicide is most heinous, by so much, and for precisely the same reason, is it proportionally wicked to induce death by the careless exposure or wanton injury of health! Fraud and robbery are as trifling sins in comparison as property is less valuable than life, and thus of other crimes. Exceptions of course occur whenever persons are made sick or killed by unavoidable accidents, or by their fellow men, or children may inherit disease, yet these cases only transfer the guilt from the sufferers to their authors, but do not obviate the sin of breaking the laws themselves. It is high time that sickness and premature death were considered—what indeed they are—high-handed *crimes*, perhaps of sufferers, perhaps of parents or others, but at all events a breach of Heaven’s laws, and therefore wicked.

ARTICLE II.

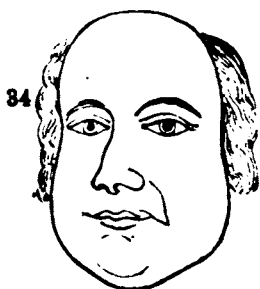
ANALYSIS, LOCATION, AND CULTIVATION OF TUNE.

ABILITY to learn and remember TUNES BY ROPE: the MUSICAL feeling and faculty: perception of musical CONCORD and DISCORD: love of melody and MUSICAL HARMONY: desire and ability to SING and to play on musical INSTRUMENTS:

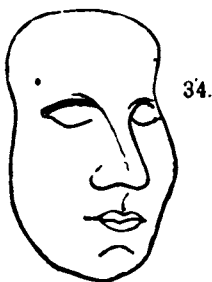
Located an inch above calculation, and externally from Time. It is large in the accompanying engraving of Handel, but small in that of Ann Ormerod, who never could be taught to sing or play. Spurzheim’s excellent rule for observing its size is as follows. Stand directly in front of the subject observed, and if the lower and frontal portion of his temples

TUNE LARGE.

TUNE SMALL.



No. 14. HANDEL.



No. 15. ANN ORMEROD.

—an inch above Calculation, and three-fourths of an inch above, and slightly externally, of Order—are full, or project out evenly with the outer portions of the eyebrows and cheek bones, Tune is large, but small in proportion as they retire here. Still, its being located in a kind of corner, where large Perceptives crowd it outwardly, large Constructiveness forward, large Ideality and Mirthfulness downward, and the temporal muscle passing over it, its position varies somewhat, which renders observation somewhat difficult, except in the heads of children, in whom it is generally larger than in adults, and easily and accurately observable.

ADAPTATION AND PRIMITIVE FUNCTION.

A musical octave, or scale of harmonious sounds, exists, and is the same everywhere, and throughout all time. Man is a *musical* animal, and music is music all the world over. Concord and discord similarly affect the savage and civilized in all times and ages. That gradation and succession of sounds which constitutes music to the refined Anglo-Saxon, is music to the red men of our forests, and to the sons and daughters of Siberia and China. This musical element forms as constituent a portion of every human being as lungs, or observation. Man is also capacitated to receive a great amount of exalted pleasure in making and hearing music, as well as adapted to this musical octave. Tune is the medium and instrumentality of this pleasure and adaptation. This faculty wanting, no one musical note could be distinguished from another; and therefore that soul-inspiring delight now experienced in its exercise would be unknown. But, with it we can experience and express some of the most delightful, touching, elevating, exquisite, refining, thrilling, and beneficial emotions of our natures.

LARGE, SMALL, AND COMBINATIONS.

Tune learns to sing *by ear*, or by hearing tunes sung or played. Learning the trammels of notes, gamuts, fa-sol-la, &c., it bursts forth in spontaneous expressions of this musical passion by harmonious sounds. It employs notes, instruments, and the science of music as secondary *attendants* only, not as principles. LARGE Tune easily learns music *by rote*; catches tunes by hearing them sung a few times, or even once; *loves* music, and sings *spontaneously*, or with the true *spirit* and *soul* of music; learns to play on musical instruments with ease, and as if by a kind of *instinct*; easily detects discord, and is pained by it; and loves as well as easily learns what-ever appertains to music.

SMALL Tune finds proportionate difficulty in distinguishing notes from each other, or learn tunes "by heart;" is obliged, in singing and playing, to rely on *notes*, and perform *mechanically*; fails to impart the *spiritual* music to his performances; and is indebted more to musical *art and practice* than to intuitive musical taste and capability. Still, a fine Temperament and large Ideality may *love* music, and be pained by discord, yet be unable to *perform*.

Its *combinations* are inimitably beautiful, and can be employed to express most sweetly and delightfully nearly every feeling and sentiment of the human soul, besides awakening them to a pitch of intensity and power unattainable without it. Combined with Language and the social feelings, it expresses affection and love; with Combativeness and Destructiveness, it revels in the martial sounds of the fife, bugle, and drum; with Constructiveness, it wiles away the tedious hours of labor by song; with Veneration, sings songs of Zion, and elevates and purifies the soul by kindling and expressing the sentiments of devotion, gratitude, and praise; with Parental Love, sings cradle ditties; with Mirthfulness, sings comic songs; and with unbridled Amativeness added, joins in boisterous revelry and mirth, &c. Hence, it can be rendered subservient to the best of ends, or to the worst—can be employed to elevate and purify, or to degrade and debase.

IMPORTANCE OF ITS CULTIVATION.

So powerful an instrument both of moral purity and human happiness, should be *cultivated*, yet *rightly directed*. All children have this element as necessarily as eyes. All can therefore learn to sing and play, and most show a decided *fondness* for music. All youth, all adults should learn and practice singing, if not playing,* not merely as a means of *pleasure*—an unanswerable argument and even imperious *demand* for its exercise—but for its *purifying and moral* influence. Shakspeare has well said,

"He that hath no music in his soul,
Is only fit for treasons, stratagem, and death."

'This sentiment is true *philosophically* as well as practically, because a highly musical taste accompanies a superior Temperament much more frequently than a coarse organization, which Temperament is promotive of virtue, and eschews vice. To cultivate music is to diminish grossness and sensuality, and develop the higher and holier emotions and aspirations of our natures. It may indeed be prostituted to a vice-inflaming purpose, as in singing improper songs, and on occasions of revelry—so can all our other faculties be similarly perverted—yet, cultivated in harmony with its *primitive constitution*—in accordance with that great law of the ascendancy of the moral and intellectual over the animal, few things can be made equally promotive of pure, holy, heavenly feeling, or more effectually appease propensity, or exalt the soul above vice!

Singing also *promotes health*, and thus prolongs life. So does playing on wind instruments. Both *exercise*, and thereby invigorate the lungs, as well as *enlarge* them by full and frequent inflation. Both increase the amount of air inhaled, promote digestion, and give action to all the internal

* The Quaker doctrine and practice of discouraging—almost interdicting—music, is erroneous. Their argument that it is generally perverted is not destitute of force; yet no *abuse* of anything should be allowed to prevent its *proper use*. No human faculty was created to lie dormant; nor long remain inactive without creating a corresponding *blemish and blank*!

organs which otherwise are so liable to remain dormant, especially in the sedentary. It also exhilarates the entire being, by disseminating a serene and cheerfultizing influence throughout the mind, and thereby infuses new life and vigor into every physical and mental function. Plaintive tunes and minor moods depress both mind and body, and tend to increase gloom and sadness—these cancer-worms of health and happiness—and should therefore seldom be sung, especially to children; yet *sacred* music imparts spiritualizing influences obtainable nowhere else.

Let all, then, learn to *sing*, and if possible, to play. If time is scarce, *take* time, and, rely upon it, you will *regain* that time both in increased mental and physical efficiency through life, so as to *make up* this time, and especially in *prolonging life itself*! Let children and youth more especially be encouraged to *sing*. The growing custom of relieving the tedium of the school-room by interspersing music, is *admirable*. Let it be practiced often through the day, and throughout all the schools in Christendom! It will greatly *promote study*, as well as cultivate this delightful and moralizing faculty, and also render the school-room *attractive*, instead of repulsive. It will *keep alive* this strong native passion, now allowed to slumber and finally die by disuse. As all children have this faculty by nature, *all* can or *could have* become good singers and players if it had been early and duly *cultivated*. Let mothers sing much to their children, as well as strike up cheerful lays when about the house and garden, so as to inspire this divine sentiment in all about them, as well as thereby give unrestrained expression to those lively, buoyant, elevated, happy feelings, so abundant by nature in their souls. Song in woman is inexpressibly beautiful. She is pre-eminently adapted to pour forth her whole soul in strains of melting pathos. She is a better *natural* musician than man; and hence can diffuse in society those pure feelings and holy aspirations inspired by music—especially *female* singing. She can thereby charm her wayward children, and supplant the angry by the enchanting and subduing. When her children become fretful or ill-natured, she can *sing* them out of temper into sweetness much more easily and effectually than by scolding or chastisement. One sweet tune, when they are wrangling, will quell wrath and promote love a hundred-fold more than whips. The former is irresistible, and *tames down* their rougher passions at once; the latter only re-inflames. Sweet music will hush still any crying child, and dispel anger as effectually as the sun fog. If mothers would *sing* their children out of badness into goodness—would *sing* to them to make and keep them good, and because they *were* good—how sweet and heavenly dispositioned they might render their children!

Music should therefore be almost an indispensable qualification and pre-requisite for marriage, and then be cultivated *after* marriage; even more than before; whereas domestic cares too often drown its happy notes. Home is the very orchestra of music. All women should be good singers and players, and may often avert the ill-temper and contentiousness of husbands by frequently charming them with singing much. Angels live in song, and she approximates nearer to them than any other earthly creature. Let woman "*cultivate this gift which is in her.*" Let children be encouraged to tune their young voices when about the house and fields, both singly and in concert, as well as persuaded to sing instead of contending. Let boys be encouraged to whistle and play on instruments, and laborers make field and forest ring and echo with their lively, thrilling notes.

MEANS OF CULTIVATING TUNE—ARTIFICIAL MUSIC.

The musical feeling and talent can be cultivated only by *exercising this sentiment*. The flute and piano may be thrummed *mechanically* with very little exercise or culture of this faculty. Artificial music neither comes from the soul nor reaches the soul. It may make us wonder at the skill of the performer, but neither stirs up the deep fountain of *feeling*, nor sanctifies and makes happy. When art can surpass nature—when man can outdo his Maker—then, but never till then—**NEVER**—can *scientific* music excell the natural outpourings of the human soul! And yet many music teachers actually *forbid* singing by *rote*! As well pull out the teeth to help eat! Teach them to *sing by ear* **FIRST AND MAINLY**. After they have thus learned to sing well, they may advantageously learn the *science* of music—learn to *read* music from *notes*—but never before, nor as a musical *reliance*. Learning to sing by *rote* is also as much more easy and expeditious than by the gamut, as is learning to walk on the feet than on the hands; because both of the former are *natural*, the latter artificial. The recent application of *color* to music—of representing certain musical sounds by certain *colors*—is undoubtedly advantageous when, and as far as, notes facilitate music; because Tune and Color are near neighbors in the head, and may therefore properly be associated in action; but *no* invention for teaching music *scientifically*, and therefore *mechanically*, can ever either supply the place of nature, or be relied upon instead of the ear unless it thereby proportionally extinguishes the *soul and power* of music. In general, the more *skill* the less *music*. Burning every musical note and making no more, would undoubtedly facilitate the acquisition and enhance the power and pleasure of this faculty by *compelling* us to rely wholly on *nature*—on God's musical lessons—instead of human ingenuity—rather *lumber*. Colored people are *natural* singers, and often, especially at the south, make hill and dale resound with peals of thrilling music, yet rarely ever learn to sing or play *by rule*, but *intuitively*, or by the *natural exercise* of this easily cultivated faculty.

THE IMPERFECTIONS OF MODERN MUSIC

Are too numerous, and its errors too glaring, to pass unexposed and unrebuked. The music of our oratorios, concerts, theatres, parties, and even churches, and parlors, is almost entirely *artificial*. The remaining vestiges of *natural* music are indeed few and trifling. It is mostly *strained*, *labored*, and *distorted*; and therefore enkindles comparatively but little *emotion*. *Natural* sacred music would alone fill all our churches with worshipers, and, however dull or sectarian the sermons might be, keep up far more devotion than exists at present. Artificial music in church is like paint daubed on thin, pale features. Hence, religious singing should be executed by those who *feel* a truly religious emotion. How can the irreligious sing praise to God? As well have sensualists to do the preaching and praying! Devotional *feelings* are as indispensable to sacred music as to prayer or exhortation; because they alone give life and spirit to either of the three. Artificial choir-music produces far less religious effect than the uncultivated prayer or camp meeting melodies, and lulls to sleep spiritual worship as effectually as does formal preaching or praying. All three are on a par. To *reach* the heart, singing must come *from* the heart. As those should lead in exhortation or prayer who *feel* devout, and hence speak or pray "*in spirit and in truth*," so, and for precisely the same real *son*, should no one lead in singing but he who can sing with the reli-

gious *spirit* as well as with a musical voice. Better even be less accurate and more *spiritual*. Yet we might have *both* if this faculty were duly *cultivated*. All are *capable* of learning so as to sing as well as *any* now do; for all have the organ of Tune as much as all have hands, or Benevolence, or Appetite. It is as necessary a part of every mind as is reason or memory. None but idiots can be born without *some* of *all* the faculties. Due culture will, therefore, develop in all both musical taste and ability to execute. Besides, this organ ranges several degrees higher in children than in adults, simply because God endows us by nature with much more than we cultivate by art. The *artificial* music we are rebuking *causes* this decline. Though all children have well developed Tune—sufficient, if improved by culture, to render *all* good singers and players—yet artificial singing neither awakens nor strengthens this taste or power to execute, which therefore decline from mere *inaction*. Thus weakened, girls are set down to the piano *as a task*, and *compelled* to practice perhaps *several tedious hours daily*, and all from *notes*; and hence, unaided by any *relish* for their irksome task, they inevitably become *tired* and *disgusted*. Still they must learn to play in order to be *attractive*; that is, to catch husbands; and when this “chief end” of modern female education is attained, all *practice* is laid aside; whereas, if they were encouraged to sing by rote while about house or employed with the needle, if practiced from childhood, would be so delightful as to be continued through life from a love of music—thus pouring a continual *stream* of pleasure into both their own souls and all around, as well as fit all who are religious for “singing in the congregations of the Lord.” If these strictures should perchance awaken the ire instead of the gratitude of the religious, they are nevertheless *reasonable, true, and coincident* with *universal experience*, as well as calculated and designed to *improve* church music.

Girls are also often required to *lace* or *whalebone* their delicate forms while they practice, in order thereby to give them a “genteel figure.” As well bandage an accordion in order to facilitate its emission of sweet and powerful sounds! We cannot sing without *breath*; and to obtain a full supply of it all compression must be removed from the entire trunk. Unrestrained freedom to dilate both the lungs and the whole internal range of organs, is indispensable to good singing, because the full inflation of the lungs, and contraction of all the anterior muscles of the trunk, give motion to all the internal organs, which therefore require ample room for expansion and contraction. This, lacing prevents, and thus impairs vocal execution.

This fact causes, and accounts for, the fact that good singers have ample chests. Our great concert singers are almost always broad shouldered and deep chested, as well as of florid complexions. They have also strong constitutions and sanguine-nervous or vital-mental temperaments. Hence their *intensity* of feeling—that *soul* and *pathos*—so indispensable to good singing. Hence, also, their vocal power and flexibility. Strength of constitution is also essential to strength of lungs, and thus to power of voice; so that a clear, strong voice indicates a good constitution, at least by nature, while a weak, husky, quackling voice betokens a feeble constitution. A good general organization is requisite to good singing, and musical practice naturally improves both the entire physiology and mentality.

The *words* usually set to fashionable music are unequivocally objectionable, and even pernicious. Three-fourths of the verses set to music are love-exciting ditties, or else the pinings of unrequited affection. How can

truly modest woman rehearse them, especially as *feelingly* as good execution requires, without crimsoning her cheek with the burning blush of shame? How passing strange that '*Fashion*' should cause her votaries to consider those sickening recitals and improper allusions as charming at parties or concerts, which would be most severely condemned elsewhere. Still those delicate *ladies* who are willing to utter them thus *expressively* have the same liberty to do as they please that I have to think as I please about those who commit such unequivocal improprieties. Turn the tables: Let *me* express the same sentiments and words before the same persons or audiences, and would they not consider themselves insulted and me a reprobate? This straining at gnats sometimes and swallowing camels at others, is *very consistent*—yes, *very*!

There are doubtless two organs of Tune; one that catches and sings music, and another that enjoys its higher qualities, such as its *harmony*, *ecstasy*, *exquisiteness*, *beauty*, and *pathos*—the latter situated higher up, and toward Ideality, with which it also blends. Time also greatly aids music, and naturally blends with it, and both these organs are together side by side. Hence children keep correct *time* in music as naturally as they sing at all.

VOCAL AND INSTRUMENTAL MUSIC.

Though instrumental music can be so executed as to be delightful and beneficial, and though playing on wind instruments is calculated, unless carried to excess, to strengthen the lungs, yet no instrument ever made by man can equal the *human voice*, either for melody, richness, expression, tone, or musical effect.

Singing, sometimes, creates *bronchial* affections. This is occasioned mainly by its being *strained* and *artificial*. Those who sing *naturally*, may sing perpetually without injuring their lungs—with even *benefit*. Extra loud singing may induce bronchia; yet this very loudness spoils the music. In fact, *whatever* injures the voice in singing, *also* impairs the *singing* itself.

May these remarks promote this divine gift in every reader! and through them among our fellow-men! and thus both promote human happiness here, and prepare many to sing songs of holy love for ever in heaven!



ARTICLE III.

EDUCATION.

BY B. J. GRAY.

THE true nature of mind has not long been understood, nor have the exalted ends to which this knowledge would necessarily lead, been appreciated, until the cheering rays of Phrenology dawned upon our mental night. But for this DAY STAR of human science, education would have remained subject to the fluctuating dogmas and errors which have opposed the progress of truth since the earliest history of man. The oppressive reign of a selfish ambition, and the trammels of artificial custom, have exerted an almost supreme control over his destinies. The systems

of education from Zeno the Stoic, down to our time, have been continually varying according to individual conceptions and partisan interests. But Phrenology furnishes a standard by which all the phenomena of mind are clearly indicated, and its laws easily comprehended. These laws are permanent and uniform, and may be as certainly known and defined as mathematics or any of the natural sciences; and that system of mental discipline can only be a correct one which harmonizes with them. The fact that the *character* of mind is solely dependent upon the kind and quality of organization, and the modifications made by culture, should ever be kept in view. Although much of the existing error is owing to hereditary influences, yet it is chiefly attributable to improper training. There are few with naturally so unfortunate an organization as not to yield to the reforming influence of a judicious and virtuous instruction. Nor would this ever be the case, were not nature perverted. So long as the organization and consequently the character is modified and changed by the plastic hand of culture, neither fate nor necessity can attach itself to the conduct of mortals farther than the force of circumstances exerts its influence. Both individuals and masses must either improve or degenerate according to the natural or unnatural exercise of the faculties, which are *educated* continually by all the associations and influences brought to bear upon them, whether designed or accidental.

Culture *should* be so directed as to train the faculties as they are successively developed by nature. Now, the first intellectual action is that of perception; and all the ideas which the mind is capable of conceiving, comes through this medium. The perceptive organs are the *eyes* of the mind. They are to the reflective faculties in presenting subjects for thought, what the organs of vision are to the Perceptives in bringing them in contact with external nature. Hence the importance of schools where things are presented to the sight, and every science is taught by specimens illustrative of its principles. All the material sciences and the mathematics may be most successfully taught in this manner. Balls, blocks, cones, and other apparatus, may be used to illustrate every principle in mathematics. Figures and algebraic characters are only arbitrary signs to represent numbers and their combinations. Hence something more palpable is requisite to clearly present the operations to the perceptive faculties of youth, and lead them to a correct understanding of the principles involved. Astronomy may be taught by an apparatus showing the rotations and motions of the heavenly bodies; Chemistry, by the decomposition and analysis of every form of matter; Geology and Mineralogy, by the examination of earths, rock, ore, and specimens of every thing in nature pertaining to the principles which they develop; Botany and Agriculture, by specimens of plants of every species and from every clime; Natural History, by a museum of every thing that once had life, from the most inferior kind of organization, up to the noblest specimen of animated nature—man; Physiology, by a manikin, skeleton, and plates and drawings of every part of the complicated machinery of the human system. To crown the whole with the most important of all knowledge—self-culture and self-government—Phrenological specimens; busts, casts, and skulls of eminent men, and of persons characterized by any particular trait, should be exhibited and explained as illustrative of the only true science of mind. All this should be accompanied by oral instruction *only*. Language being thus applied to real objects, the student will learn far more effectually than by thumbing the lexicon, its use and meaning. But that he may learn to *tell* what he knows, he should be required to lecture in his turn, before his class, upon the preceding lesson, in

every branch of science, not only to facilitate the acquirement of copious and correct language, but to familiarize his mind with the principles of the subject, and an extemporaneous habit of thinking, so as to render his knowledge practical, and always ready for use. The principles of the *abstract* sciences may also be rendered much plainer to the mind of the learner, by familiar illustrations drawn from nature, than by requiring him to commit verbally, and repeat, parrot-like, the language of authors, without gaining any distinct idea of the subject. I would *not* discard books in teaching. They are useful and necessary as a matter of reference, and yet they make a feeble impression upon the mind compared to *living* lectures. In this manner, the pupil, besides hearing the words in which the ideas are clothed, is instructed by the expressive language of the countenance, and the powerful meaning of gesture, thereby bringing the subject to the *understanding*, not only through that sure medium of knowledge, the perceptive faculties, but by means of that magnetic influence which mind, operating upon mind, is known to exert. A synopsis of these lectures, to test his knowledge of the subject, should be made by the pupil, but kept only from day to day, that the mind may have no other resource than its own energies, for retaining the principles acquired, whereby the memory may be so strengthened as never to lose a fact or an idea which has been clearly presented to it. This mode of teaching calls the attention to principles chiefly, or to the natural laws of science, so that the reasoning faculties are much earlier developed, and trained to act naturally; that is, to deduce conclusions from experience, or from facts gathered in by the perceptive faculties—the only medium of *purely* intellectual truth. All must have observed the eagerness with which youth ask the causes of the phenomena around them. “How is this?” “Why is that?” “What is that for?” are questions almost continually escaping the lips of children. Now, these little interrogatories correctly answered, would make them philosophers their life long, and every object or event presented to their perception would suggest a cause, and thus lead them on from Nature’s simplest truths to an investigation of her most hidden mysteries. Nay, it would *dispel* the idea of mystery usually connected with her operations, and prove that it is only ignorance that gives it an existence. Knowledge received in this manner would be as durable as our existence—would, in a word, almost *regenerate* mankind. But when we observe the barrenness of thought, the repugnance, even, to investigation among the mass, how melancholy a tale is told upon the mode of training the youthful mind! Indeed, *how few* of the *many* who annually come forth from our high schools and colleges to act their part in the *realities* of life, are competent to fill the position to which an ill-directed ambition has led them. They have “been through a course of study,” and what has it profited them? Their mental *efficiency* has been sacrificed to a *mechanical* mode of teaching. The memory is crippled, the language defective, obliging them to refer to notes on every public effort, and usually to deliver written sermons and speeches. But, there can be no *reason* that a scholar should not freely communicate all the ideas he has acquired, and yet there is no faculty more sadly perverted, and no gift in which the multitude are so *painfully* deficient, as in the use of language. Nature has endowed man with the power of speech, which properly exercised, would bear forth all his ideas in a strong and flowing current of rich and expressive language. The *thinking* public will have learned, ere long, that Phrenological and Physiological principles are the only basis upon which may be founded a correct system of education.

Easton town Institute, N. J., March, 1846.



No. 16. JUDGE JOSEPH STORY.

ARTICLE IV.

PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF JUDGE JOSEPH STORY ; WITH AN ENGRAVING.

IN 1838, the Editor made a phrenological examination of the head of this distinguished jurist. It was rather cursory, yet sufficient to show the most marked coincidence between his developments and character. This coincidence will be exhibited to better advantage, probably, in the form of *notes*, appended to the following biography of him copied from the "The New-York Weekly News:"

" 'Joseph Story died September 10th, 1845, aged 66 years.' Such is the simple record inscribed on the coffin plate of this distinguished civilian, whose

mortal remains now repose amidst the beautiful groves of Mount Auburn, near those of his classmate and friend—CHANNING—in the same earth, and in the shadow of kindred trees, through which the same birds shall sing their perpetual requiem. Also near the grave of his first associate in the duties of the Law School, Professor Ashmun, over whose remains Mr. Justice Story, in 1833, pronounced a flowing discourse while the earth fell 'dust to dust' upon the coffin of that friend by whose side he is himself laid in death.

"On the 18th Sept., 1845, Judge Story would have completed his 66th year. He was born in Marblehead in 1779, and was the eldest child of Dr. Elisha Story, by his second marriage. By the early death of his father he sustained the parental relation to the numerous junior members of his family, and was the stay and the staff of his aged mother, who still survives him in a vigorous old age, and with an unimpaired intellect. (1.)

"Judge Story entered College in his sixteenth year and graduated in 1798. While there he studied sixteen hours a day, leaving only eight hours for sleep and exercise. This incessant labor shook his constitution, and through life he has often been subject to attacks similar to that which caused his last sickness. In 1801 he commenced the practice of law in Salem, and in a very short time was so successful that his practice was more lucrative than that of any gentleman of his profession who preceded or has followed him.

"Judge Story was elected a Representative from Salem in 1806, and Member of Congress from that district in 1808. He declined a re-election, and at the January session, 1811, he was chosen Speaker of the House of Representatives of Massachusetts, in place of Hon. Perez Morton, who had been appointed Attorney General. In May, 1811, he was re-elected Speaker, and in the subsequent October he was appointed to the office he held at his death, in place of Judge Cushing—the office having been previously offered to John Quincy Adams, Gov. Lincoln, and one or two others.

"The distinguished ability which Judge Story evinced as Speaker, brought him forward as a candidate for the vacant Judgeship, although then but thirty-two years of age. And President Madison appointed him, he being strongly recommended by Gen. Dearborn, Gen. Varnum, Dr. Hill, and the Fathers of the Democratic party.

"From the moment of Judge Story's appointment, he religiously determined that his ermine should be unsullied; and though he firmly maintained his opinions, (2.) still he never afterward mingled in the conflicts of party.

"Judge Story was married to a daughter of Rev. Daniel Oliver, who died within a year of her marriage. He afterward married the daughter of Judge

(1) Our last number showed that all great men were from long-lived families. Of this, our subject is an example. His mother, whom, by the way, his developments showed that he "took after," must now be ninety or upward, and with "an unimpaired intellect." When we saw him he appeared sprightly, and no way decrepit, though 58 years old, and at last died of a disease induced by study, not of old age, as the next paragraph will show. His living to be 66 years old in spite of this disease, and in addition to those incessant labors he performed, proves that he inherited a *powerful constitution*, or a great amount of vitality, the point now wished to be distinctly urged.

(2) Who ever knew a great man who was not also a *firm* man? The organ of Firmness was one of the very largest in his head, and rarely found equally developed. It towered above the neighboring organs, which were also large, like a young sugar-loaf, and was *bold*—an index of great action. This element undoubtedly contributed largely to his greatness, by causing him to *persevere* till success rewarded his efforts. But for his ample intellects, it would have rendered him obstinate, and as it was, made him *indefatigably persevering*.

William Wetmore, the present Mrs. Story. Their family has been very numerous, but most of them died in infancy and only two children survive—his son, an attorney in Boston, and his daughter, married to another gentleman of that profession.

"Judge Story was one of the most industrious and laborious writers that ever lived. Early in life he indulged in poetry and light literature; but his principal writings have been in his profession, and they alone are so voluminous as to constitute a library of themselves.

"In his family relations his attachments were most ardent. (3.) In his religious belief he had the same ardor which marked his other relations, though liberal and tolerant to all other sects.

"In the Convention of 1820, which amended the Constitution of Massachusetts, he was probably the most influential member; he left Salem for his last residence in 1829. He was a most ardent and zealous politician, before he became Judge, and carried into the field of politics the same ardor which marked his character in all the other relations of after life. (4.)

"In nothing did Judge Story more excel than in his social powers. Possessed of an exhaustless affluence of language, he could clothe his ideas with a fuller drapery than any other contemporary. His mouth was a perennial spring, and from his lips there was a continuous gush of social eloquence. He was the delight of the social circle, and breathed around him an atmosphere of sociability perfectly resistless. (5.)

"By a well directed exertion of his influence and advice, the Law School at Cambridge, of which he was the head, was formed. The existence and unrivalled prosperity of this school is mainly to be attributed to Judge Story. This school at present contains one hundred and eighty students.

"In whatever light we view the character of Judge Story, we shall find him generous, beneficent, patriotic, honest in every trust, indefatigable in every duty.

Of such a man we are satisfied our readers will be gratified to have an enduring remembrance, and hence we have obtained the likeness which we have placed at

(3) His social organs were all large—Amativeness particularly so—an element the influence of which on mind and character is not duly appreciated.

(4) Very likely, as his was the ardent, whole-souled temperament. A chest as ample as his, unless diseased, *must* furnish a powerful *head of vital steam*, which, let on to even an ordinary brain, would make it go with tremendous energy. This abundant vital energy formed the subject of (1), and constituted the chief ingredient in his greatness.

Not only was this vital energy evinced by the breadth of his chest and general form, but by the color of his hair, which was light and bordering on the sandy. Such an organization is *constitutionally* enthusiastic and whole-souled in everything. It gives *point* and *positiveness* to the entire character, and strong likes and dislikes in everything, which he undoubtedly evinced. The *intensity* of his feelings had the same origin. So did the *clearness* and *pointedness* of his ideas. So did his poetical inspiration. In short, this union of strength (1) and ardor, or action of his temperament, laid the *foundation* of his entire character and greatness. It will be seen to have been analogous to that of Dr. Milnor, only more *active*; so that what was said of the Divine applies to the Jurist, only in an increased ratio.

(5) His entire organization, physical and mental, conspired to produce this result. All his feelings were ardent and gushing (4). To this he added large domestic organs (3), very large Approbativeness—of which however hereafter—and smaller Self-Esteem, which rendered him affable and courteous, and to all the rest splendid intellectual organs, adorned with large Ideality. That expanse of his head at Ideality, and also the fullness of his eyes, as indicating large Language are beautifully in keeping with his extraordinary conversational powers.

the head of this article. It is copied from an excellent Daguerreotype taken by Messrs. Anthony Edwards & Co., at a late period of his life, and is exceedingly truthful. Their art, of which they are such eminent professors, is thus made inestimably valuable, inasmuch as it serves to eternize the features and lineaments of men who are their country's glory. Justice Story will take his place in the history of the world, and he will shine high in the same firmament whence beam the mild glories of Tribonian, of Cujacius, of Hale and of Mansfield.

"In attempting any fitting estimate of his character as a jurist, he should be regarded in three different aspects, as a judge, an author, and a teacher of jurisprudence, exercising in each of these characters a peculiar influence. His lot is rare who achieves fame in a single department of human action; rarer still is his who has become foremost in many. The first impression is one of astonishment that a single mind, in a single life, should be able to accomplish so much. Independent of the incalculable labors, of which there is no trace except in the knowledge, happiness and justice, which they helped to secure, the bare amount of his written and printed labors is enormous beyond all precedent in the annals of the common law. His written judgments on his own Circuit, and his various commentaries, occupy twenty-seven volumes, while his judgements in the Supreme Court of the United States from an important part of no less than thirty-four volumes more. The vast judicial labors of Coke and of Eldon, which seem to clothe the walls of our libraries, must yield in extent of his. He is the Lope de Vega, or the Walter Scott of the common law. (6.)

"We are struck next by the universality of his juridical attainments. It was said by Dryden of one of the greatest lawyers in English history, Heneage Finch,

Our law that did a boundless ocean seem
Were coasted all and fathomed all by him.

But the boundless ocean of that age was a *mare clausum* compared with that on which the adventurer embarks in our day.

"In the history of the English bench, there are but two names with combined eminence as a Judge and as an author; Coke and Hale; unless, indeed, the Orders in Chancery from the Verulamian pen should entitle Lord Bacon to this distinction, and the judgments of Lord Brougham should vindicate the same for him. Blackstone's character as a Judge is lost in the fame of the Commentaries. To Mr. Justice Story belongs this double glory. Early in life he compiled an important professional work; but it was only at a comparatively recent period, after his mind had been disciplined by the labors of the bench, that he prepared those elaborate Commentaries, which have made his name a familiar word in foreign countries. Those who know best, observed the lively interest which he took in this extension of his well-earned renown; (7.) and well he might; for the voice of distant foreign nations seems to come as from a living posterity. His works have been reviewed with praise in the journals of England, Scotland, Ireland, France and Germany. They have been cited as authorities in all the Courts of Westminster Hall; and one of the ablest and most learned lawyers of the age, whose honorable career at the bar has conducted him to the Peerage, Lord Campbell, in the course of debate in the House of Lords, characterized their author as 'the first of living writers on the law.' (8.)

(6) His immense vitality, painted in (1) harmonizes with this fact in his history, and gave him that *endurance* absolutely indispensable to these herculean labors. In addition to this, he possessed an immense *intellectual* lobe, which gave him his *subject matter*, and his *ardor* of Temperament (3) impelled him to put his ideas in a tangible form.

(7) This arose from his *Approbateness*, which was very large—indeed one of his largest organs. Self-Esteem was rather deficient. Hence his love of commendation, and also that *affability* so essential to the social circle.

(8) This *versatility* of his acquirements and powers was imparted by the great *size*, combined with the *evenness*, of his intellectual lobe. See what a massive

"But the fame of the jurist is enhanced by the various attainments which were superinduced upon his learning in the law. His 'Miscellaneous Writings' show a thoughtful mind, imbued with elegant literature, glowing with kindly sentiments, commanding a style of rich and varied eloquence. There are many passages from these which have become the common-places of our schools. In early life he yielded to the fascinations of the poetic muse; and here the great lawyer may find companionship with Selden, who is introduced by Suckling into his *Session of Poets*, as 'close by the chair,' with Blackstone, whose *Farewell to the Muse* shews his fondness for poetic pastures, even while his eye was directed to the heights of the law, and also with Mansfield, of whom Pope has lamented in familiar words

'How sweet an Ovid was in Murray lost!' (9.)

"But he is gone, and we shall see him no more on earth, except in his works, and in the memory of his virtues. The scales of justice, which he had held so long, have fallen from his hands. The untiring pen of the Author rests at last. The voice of the Teacher is mute. The fountain, which was ever flowing and ever full, is now stopped. The lips, on which the bees of Hybla might have rested, have ceased to distil the honeyed sweets of kindness. The body, warm with all the affections of life, with love for family, and friends, for truth and virtue, is now cold in death. The justice of nations is eclipsed; the life of the law is suspended. But let us listen to the words, which, though dead, he utters from the grave; 'Sorrow not as those without hope.' The righteous judge, the wise teacher, the faithful friend, the loving father, has ascended to his Judge, his Teacher, his Friend, his Father in Heaven."

forehead! No wonder it *produced* so much. A wonder if it had *not*. It was also *evenly balanced*. This gave him that capability of taking that *broad, consistent, and complete* view of subjects in which, more than any thing else, his greatness consisted.

(9) Ideality was very large. See how the side of his head, just as it begins to round off toward the top, (as at fig. 21,) spreads and swells! Not one in thousands has Ideality equally developed. Compare this extraordinary development with his native eloquence in conversation (5), and the classic elegance of his style. To these results, however, his large Language also essentially contributed. That this *organ* was also amply developed, is evident from the fullness of his eyes.

Judge Story was pre-eminently *moral and religious*. Mark in this connection the *great* amount of coronal brain. Narrow at Destructiveness, it gradually expands, as it rises, till the moral region becomes more full and ample than one in many thousands.

As exalted a moral brain is almost a phenomenon among men. So was his moral character. He might truthfully be called one of the *best* as well as greatest of men. His Conscientiousness was very large, and strict justice formed his leading characteristic. In political life he often went for *right*, though in the teeth of his party; and in his course as Judge, strongly marked as were his other characteristics, none were more conspicuous than this. Of this his efforts to establish a court of *equity* where justice should supersede law, is ample proof. Secretiveness was small. This was observed by the Editor in the examination made, and is confirmed by the falling in of his head above his ears. Put together his super-excellent temperament, only moderate propensities, bold and ample forehead, and great coronal development, and then say first, whether this is not a head belonging every way to the "royal family" of humanity, and whether his cerebral developments do not harmonize strikingly with his character and talents, as manifested in his life and labors.

MISCELLANY.

Hand-book of Hydropathy; by Joel Shew, M. D. The cast of this book on the Water-Cure is eminently *practical*—just what families who would apply this cure among themselves, require. It tells just how to *apply* this powerful remedial agent in the usual forms of disease, besides containing many facts having a similar bearing. Both as a sample of the work, and because some of our readers may have occasion to test this cure, we quote the following:

Tooth-ache.—There is nothing more simple, and at the same time more efficacious, than Priessnitz's treatment for tooth-ache. Two basins are filled with water, one of which is cold, the other tepid; the mouth should be filled with the tepid water, and held in the mouth till it begins to be warm, then change it; during this, the hands, should be dipped constantly in cold water, and with them violently rub the whole of the face, cheeks, and behind the ears; this operation should be continued till the pain ceases. It is also good to rub the gums even until they bleed. It is said never to resist this treatment at Graefenberg. Sometimes it is necessary to add cold foot-baths, the water not higher than the ankles.

Wounds.—Keep the wounded part in tepid water until it ceases bleeding, then put on a heating bandage. When this becomes warm, put another larger one over it, so that it may extend far beyond the part afflicted. If the foot is wounded, let it remain in the water for an hour twice a day, to draw out the inflammation; then apply the bandage night and day, but continue it up to or above the knee, in order to extend the circulation.

Available, 144 pages, with engravings; price 37 1-2 cents, at the Journal Office.

The following, from our old co-worker, F. Poole, gives both a biographical account of the characteristics of the Conceited Simpleton whose likeness was contained in the preceding number, and also an outline of an examination in public of his *bust*, sent in to be examined by L. N. Fowler, at one of his lectures in South Reading, Mass. The lecturer had no knowledge of the person from whom it was taken.

"Friend Fowler,—The name of your self-important man was James Nichols, so commonly known by the appellation of "Colonel Jim," that if you had inquired for James Nichols, it is probable a large portion of the people here would have denied all knowledge of such a person.

"You said of him, in substance, at the time of the examination of the cast of his head, that he had strong powers of observation, knew persons, places, and things, that he was a talker, especially of himself and his exploits, but that his judgment was poor, and that he was a much greater man in his own estimation than in that of the community. That he had a great opinion of himself, and placed a high value on any thing which he possessed, was self-opinionated and obstinate acquisitive, and very fond of young children.

"At the close of the examination, Mr. E., his guardian, and with whom he had long lived, declared the character given to be perfectly correct, and that he could not himself have better described him.

"As to his history, of which you ask a sketch, it was in accordance with the character given above. He knew persons, places, and things, and his memory of faces was remarkable. He recognized the family likeness in the countenances of children, whom he had not before seen, and whose parents he had not seen for years. His judgment of things in general is indicated by the fact that it was found necessary to have a guardian for him; he being regarded as "non compos." He

considered himself a great singer and dancer, and though admitting his guardian to be his equal in singing "in a man's voice," he maintained that by all others, especially for singing "in a woman's voice," he was quite unapproachable, and those who heard him, were generally of the same opinion.

"He used to illustrate his musical powers by relating a story of his charming a spinning-wheel from its axle, while a young lady was spinning. He told me he should have made a first-rate lawyer, or minister, because he "had such a good memory," and was induced to allow a cast of his head by being told that casts of many distinguished men had been made, and that it was desirable to add his to the number. He had an excellent memory of things, and of language, and could repeat much of the sermons, which he heard regularly every Sabbath, being a constant attendant at church. On one occasion he told me, that being at work with others in a field, and a thunder shower coming up suddenly, the people sought shelter in a hurry, leaving one of their jackets under a tree. The rest were afraid to go for it, but N. having a hen's feather stuck in his hat, went valiantly to get the jacket, and "the thunder didn't strike him," which he regarded as conclusive proof that the feather furnished efficient protection against lightning, and gave it as the reason why he afterward wore a hen's feather twisted in his hat band.

"He was accustomed to be prodigiously liberal—in promises—of gifts of silver spoons, acres of land, &c., and gave away large quantities of imaginary property to those who pleased him."

Age Attainable by Man.—If man can live to the extreme old age shown to be attainable by the facts copied below, even without any physiological knowledge or any specific attention to the laws of life and health, what can he not attain with such knowledge and practice? [Ed.]

GREAT AGE.—In cold climates persons live to a greater age than in warm ones, although we occasionally hear of men attaining great age in the Tropics. The climate of New England has always been claimed as pure and favorable to old age. A Mrs. Blake died in Portland, Maine, in 1824, aged 112 years. Mrs. Moody died the same year, aged 111. John Gilley died in Augusta, Me., 1813, aged 124. Morris Wheeler died in Readfield, Maine, 1817, aged 115. The wife of the Indian chief Orono, died in Old Town, 1818, aged 115. Her husband died a few years previous, about the age of 112. Richard Furness died in Cushing, Maine, 1810, aged 110. The oldest person we have any record of, who died in this country, was Betsy Trantham, who died in Tennessee, in 1834, at the advanced age of 154 years. A negress died in Pennsylvania, in 1808, aged 150.

The Phrenological Developments of the Busts of Distinguished Men.—The following helps to show *how* and *why* those it names became what they were.—Ed

One department of the "Cabinet of Curiosities" in the Medical College at New Haven is devoted to a collection of busts and masks of distinguished and remarkable individuals. Many of these are of master-spirits and literary luminaries of Europe; others represent the heads of several savage tribes. All are subjects of Phrenological and historical interest. Out of this mute brotherhood of genius, poets, painters, actors, statesmen, and orators, I have selected a few only as subjects of description.

EDMUND BURKE.—A bust of this distinguished statesman and orator represents a large and extremely symmetrical head, and to the artistic eye one of great beauty. The bust is significant of a well balanced mind and intellect. A mask of the same, taken after death, and probably a more accurate representation of the man, displays a forehead of great size in the region of the reasoning faculties, and of great width at Ideality. And in direct accordance with the character which the Phrenologist would predicate from this mask, we find that the intellect of this gifted man was one of great scope, comprehensive, logical, and of deep foresight. His character is apparent in his speeches. He excelled in abstract thought; his spirit was prophetic; and his imagination showered its splendor over all his works. The turn

of his mind fitted him to be the high-priest over the mysteries of the future, rather than the historian of the past. His fame is immortal.

RICHARD B. SHERIDAN.—A bust of Sheridan is to be found in this collection. It also is in strict accordance with the character of the man. The base of the brain only is large. Perception is large but not Reflection. Sheridan was a man of fiery passions, and of brilliant intellect. He was not profound. He lived on the present and the past; the future to him was a sealed book. He was of the age in which he lived, and rode at the head of the current. For awhile Sheridan blazed in the full splendor of his genius, entrancing Senates, and captivating multitudes; his name was one of renown, but the influence he wielded was not a moral one, and at length he dropped from the zenith of his greatness, and his nearest friends deserted him. The moral feelings can alone wield an unbroken sceptre.

RAMMOHUN ROY.—The bust of this great "Indian Reformer," who broke the shackles of a nation and led it from the darkness of superstition, displays a large head and forehead, indicating a mind of great and wide-spread influence. Educated in a false religion, and blind submission to its tenets, Rammohun Roy early penetrated the veil and beheld the hollowness of its mysteries; and learning to comprehend the great truths of Christianity, he boldly assailed the idols of India and overturned their altars. His Veneration and Marvelousness were small; had they been large, not even the force of his vast intellect could have enabled him to rise and view the religion of his country and his childhood with the spirit of reason. His mind would have been held in bondage by blind reverence and superstition.

PITT.—Comparison and Eventuality only are large in the mask of Pitt, Causality is fair, Individuality small; this is in direct accordance with his intellectual character. Pitt was apt, ready, clear in statement of facts, &c., and copious in analogy. He was not profound; and his policy was shallow, and ruinous to England in its results.

CURRAN.—The mask of Curran, the idol of Irish Oratory, is similar in its developments to that of Pitt. "Eventuality and Comparison," says Combe, "form the charm of the extemporaneous speaker." The Orator who possesses them readily strikes the popular pulse. Order in the mask is small. Curran was a fine speaker, but a dirty little dog withal.

JOSEPH BURKE.—Imitation is large in this bust. Burke, while still a child, burst into a prematurity of fame by his dramatic representations.

HUMBOLDT.—This great linguist possessed very large Language and large Comparison and Individuality. These organs form the essential requisites for the successful prosecution of the study of language.

The Eatontown Institute.—A thousand times the Editor has been solicited to found a school to be conducted on Phrenological principles. Unable, from a press of other matters, to do so, he encouraged Mr. B. J. Gray, (an article from whom is contained in this number,) to establish such a school. This great desideratum has now been effected; so that believers in Phrenology can have their children educated—if not *fully* in harmony with the laws of mind, for want of a more complete apparatus, and collection of specimens of natural history—yet much *more* in harmony than by the usual educational system. We wish so *important* an undertaking success; in proportion to which its collection will be enlarged. It is designed to teach *things* rather than books, and the *operations and laws of Nature* rather than the old routine. It teaches by *familiar lectures* mainly, and thus *talks* into its pupils what is now *drilled* into them mechanically. Its next term opens in April. Terms, \$150 per year. It fits students for College, yet more particularly for the affairs of life. *Special* attention is paid to the preservation of health, and in warm weather its pupils are taken every week, or oftener, to Long-Branch—the

celebrated watering place three miles from the school—for the purpose of *sea bathing*. Two of the Editor's sisters, and a lad he has taken to educate, have attended its last term. He will take pleasure in furnishing applicants with circulars, and hopes this much needed enterprise will be sustained. Boats ply daily from Fulton Street to within half a mile of the building. For additional particulars of its mode of instructing, see our November number.

Dr. Ashbaugh.—Some two years ago, this eminently successful Phrenological apostle was an ordinary inhabitant of Marion, Ohio. Mr. Sidell, of Xenia, wishing to promote Phrenology among his neighbors, engaged to give Dr. A. ten dollars for a lecture on this science, and instituted a charge at the door to reimburse it. Dr. A. set about the preparation in good earnest, and succeeded so admirably as to be invited to other places, and finally devoted his whole time to the science. His subsequent success has been great indeed. The following are copied as samples of those testimonials of his zeal, ability, and success frequently received at the Journal office.

"Mr. O. S. Fowler—Sir: We would take this opportunity of informing you that Dr. A. Ashbaugh has been lecturing in our village the past week on the subject of Phrenology, and has excited the attention of our citizens unanimously, and has given general satisfaction. Dr. Ashbaugh is a gentleman who deserves great credit as far as we are acquainted with him, and by his request we have concluded to forward you this list of subscribers for the American Phrenological Journal.

"We here enclose to you twenty-one dollars, being fifty cents for each subscriber, which, as we are informed by Dr. Ashbaugh, is the price where twenty volumes are subscribed for. Yours respectfully,

Cedarville, O., Feb. 7th, 1846.

J. E. MITCHELL,
Agent for the Club."

"Direct one or two Nos. of Vol. 8 to Dr. Ashbaugh, Dayton, Ohio, who wants them as specimen numbers to procure subscribers. He is now lecturing in this vicinity, and has procured the above in one evening. He is making Phrenologists by the thousand; and will certainly, according to the way he is now prospering, procure hundreds of new names for the Journal. Yours, &c., WM. BELL."

The same day on which the first of the above came to hand, we received two other letters, which, with this, ordered above seventy Journals, all of whom were induced to subscribe through the interest awakened by Dr. A. In lecturing on the science, he so recommends the Journal as to secure the formation of clubs, and in this way has been instrumental in sending us *several hundred* subscribers to this volume, besides about a hundred to the last. In noticing him in the December No. we mis-spelled his name *Ashby*. He does not require *commission* on his labors, but either takes their names at what he gives us, or induces them to form their own clubs. How much higher this *philanthropic* ground than the mere dollar-and-cent motive. Those who obtain subscriptions *for pay* do well, but how much better those who labor for the *cause*? And how much *more*? One who thus labors will obtain more subscribers than a score of dollar-and-cent laborers. *Knowing* this fact, we have shaped our terms so as to *favor free will* efforts. The Journal goes for the *cause*—FOR MAN—instead of for the "almighty dollar," and therefore hails such co-workers as Dr. Ashbaugh with double fellowship. The good he is doing is incalculable. Long may he be spared to continue thus to reform and bless suffering humanity. Such do much to stamp the *right impress* on the yet plastic but rapidly forming national character of our pattern country, especially of its queen "THE WEST." Would that it had a thousand such laborers. Ample

room for them all is now "white for the harvest;" and we are fully persuaded that more than thousands of young men, now slumbering on in obscurity, but endowed with talent and phrenological enthusiasm, if once fairly in this field of usefulness, would do equal good, and gather similar laurels of reform and philanthropy! The fact is, there is a *Phrenological "call,"* as well as ministerial. Dr. A. has been thus "called" into this field by the powerful *interest* he takes in this science, and hence his glorious success. Such "calls" are multiplying. Such "apostles" of humanity are now entering the field in place of those dollar-and-cent *quacks* which have heretofore injured the science. We hail the change.

Mr. Keely is making some important improvements in a sister science—*Magnetism*. He is in a fair way to establish by experiment what we have long entertained in theory, that a large majority of mankind could be magnetized, by inducing sleep in three-fourths or more of his patients. He then restores them to consciousness, and controls them at pleasure, in spite of all their powers of resistance. If this power over others seems extraordinary or dangerous, bear in mind that it is only another form of that same power which we exert over one another by conversation, writings, &c., only carried to still greater length in magnetism. Mr. K. has magnetized some three hundred subjects, of all ages, and is forming several classes per month, averaging from fifteen to thirty-five pupils—a most excellent method of disseminating the science.

But his most valuable application of this mighty agent, is the relief of pain and cure of sickness. Sick head-ache, rheumatism, deafness, and inflammation and disease generally, yield to this remedial agent. Of its virtues in relieving pain and restoring vigor and healthy action, the Editor is a living witness, both as an operator and subject. He has both cured and been cured, not once or twice, but many times over; though he is compelled to desist from magnetizing because he is liable to *take* on the disease for which he magnetizes.

Mr. K. contemplates calling a convention to still farther disseminate *Magnetism*, and its application. Success to this undertaking; but we want a convention which shall embrace not *Magnetism*, or *Phrenology*, or any *one* thing, but the whole circle of subjects which cluster around them. But of this hereafter. Mr. K. is also obtaining a goodly number of subscribers to the *Journal*, and very properly unites *Phrenology* with *Magnetism*. These two twin brothers by nature ought never to be separated in practice. Mr. K. seems to be endowed with uncommon energy of character, and indomitable perseverance, all of which will doubtless be called in requisition by the opposition he will have to encounter—an opposition more inveterate than that entertained against *Phrenology* itself. But success to his undertaking. He has truth for his backer, and with judgment and energy will undoubtedly succeed.

Phrenology in Ohio.—Subscribers, especially in this banner State, will doubtless be interested to know to what extent the Science has progressed among them within the last three years. This may be determined by the increase of subscribers for the *American Phrenological Journal*.

At the close of Vol. 6, 1844, there were only 368 subscribers in Ohio. At the close of Vol. 7, 1845, there were 872. And at March 12th, 1846, there were upward of 1,000. Well done Ohio. You are sowing good seed in a rich soil, and it

present stand at the head of your sister States in Phrenology. New York and Massachusetts stand next on the list, as to number, though in proportion to the number of inhabitants, Connecticut surpasses all other States. The influence and well-directed efforts of those zealous co-workers, Buell, Sizer, and Gibbons, have thus gloriously advanced Phrenology in this goodly State.

The Banner Town.—I see in your last No. of Vol. 7, you say that some little Village in the North is styled the Banner Town, the Journal being placed in every fourth person's hands. Sir, I beg you transfer the title to our Town, there being only twelve in this place, and we take five copies of the Journal. I cannot close without stating that the Journal is doing wonders in this county, and will do great good.

Respectfully,

W. HAZARD, P. M

Rowesville, Tenn.

"An inquiry concerning the first emotion of Enmity to God," by Rev. Parcellus Church, Rochester, N. Y., published in the Biblical Repository for January, 1846 embodies the right doctrine concerning depravity—a doctrine which lies at the very ground-work of all true theology. To see our standard religious Quarterlies take right ground here, on this cardinal doctrine, is a harbinger of correct doctrine in all the other departments of theology. We read but little theology because most of it is trashy and dogmatical, but found a true feast in this article, because its positions are true and ably supported. How much we require philosophical and correct religious doctrine! Nothing on earth more! Phrenology contains the required data, and the article before us is true to the phrenological philosophy as regards the point it discusses. We hope to find room to copy portions hereafter.

Efficacy and superiority of the Water-Cure.—The following facts confirm all that we have said in favor of the efficacy of the water treatment. Nor are these more than average samples of its success. It is to become the remedial agent. The following is from the Lynn Pioneer, and shows the estimation in which this cure is held in England:

"You see I am at the celebrated Water-Cure establishment called 'STANSTEAD-BURY HOUSE.'" It is under the care of Dr. Edward Johnson, a distinguished medical gentleman of London, and author of some most excellent works on the theory, principles and practice of the Water-Cure. The Doctor has shown me much kindness, and is willing to give me all the information I require. The patients are mostly intelligent people, and cheerfully answer all my inquiries; so you see I am in a fine way, at once, of getting all the information I desire, without the trouble of a long journey to Graefenberg. Indeed, as Priesnitz cannot speak a word of English, and I cannot speak any thing else, my opportunities are even better than they would be with him. Besides, Dr. Johnson being a well educated medical man, and so acquainted with the old practice as well as the new, he can give me more light than than a man who, like the great founder of the Water-Cure, is only acquainted with the latter.

It is astonishing how soon the patients in this Institution become convalescent. This is owing largely to their coming out from false conditions of common life, and submitting themselves to those of Nature. Dr. Johnson says: "We must first abolish the artificial condition which men have instituted for themselves, and substitute, as nearly as possible, the primitive condition of man." And this, he maintains, can only be done by adopting the principles of hydropathy. It is well known that man in his primitive state was exposed to all the vicissitudes of temperature and climate—one moment in profuse perspiration from hard labor in the fields—the next moment drenched with rain.—Yet with scant clothing and simple diet, sickness was an affliction beyond their knowledge.—This, I contend,

is hydropathy in the natural way, as practiced by the first born; and just in proportion as man has departed from this primitive condition, he has been visited with disease and early death. It is plain, therefore, that just in proportion as he returns to it he will become healthy.

The hydropathic treatment is not simply a plan for dowsing the body with cold water, and drinking it down like a camel—but it embraces all the conditions of health;—and whoever gives it a fair trial (and there are now thousands of such) comes forth not only free from the particular disease which it was his main object to eradicate, but thoroughly renovated in body and mind. It is almost incredible to those who have all their lifetime been accustomed to see their fellow beings go down to an untimely grave in lingering torments, that persons so full of disease as some of the patients alluded to were, could be restored. But it seems as if all diseases—where there is a decent constitution left—disappears beneath the Cold-Water treatment, like a rotten ship beneath the sea—the Cold-Water treatment in both instances being a *settler*.

No one—not even so much of a hydropathist as yourself—would believe what I have learned of the Water-Cure since I have been in this place. One man who for eighty years had been afflicted with that most dreadful disease, hypochondriasis, a disease of the skin called pruritis, and that excruciating complaint called sciatica—a complication of diseases which made him the most miserable of men, resorted to the Water-Cure, and in three months was almost a well man. Before he used to say that he thought himself a special object of God's wrath; for it seemed to him that the following passage in Deuteronomy, related especially to him: "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed."

This is only one of the many instances equally striking. Wonder not, then, that these wonderful works make me most happy; for God knows that I have suffered much from my inability to cure these horrid chronic diseases. And I long to be trying this God-given remedy on some of my dear but diseased friends. No forcing down nauseous physic, no taking away the life's blood, no making people to writhe with torture; but every thing in accordance with Nature—and most of the means used producing pleasure instead of pain. This I know; for I have already experienced it. I have been packed in the wet sheet two hours at a time, since I have been here—then soured in cold water three successive times—and the result was pleasure and "nothing else continually." All the parties assure me that the most they do is productive of the most exquisite enjoyment. Oh you can never know the pleasure I experience at finding all my anticipations of this Water-Cure more than realized. To know that you must go through what I have experienced for the last fifteen years—and see one by one of the loveliest of God's creatures, and the dearest of your friends, snatched away despite all your exertions to save them, and consigned to a premature grave. I now feel that in almost every instance a proper application of cold water would have been successful; but alas! all, this time cold water was looked upon by me as only a common sort of a drink which God had provided for corn-fields and cattle. When, when shall we learn that God accomplishes his mightiest works through the simplest agencies:—and above all when shall we learn that poisoning our fellow creatures is no way to restore them to health—that devils cannot be cast out by the prince of devils. Oh, if the world were only rid of its quackery, how much better it would be for our poor abused constitutions; for then our bodies would no longer be made test-tubes for poisons, and our stomachs no more be transformed into druggeries.

One gentleman here—for many years a surgeon in the army—and who for years resided in India, and thereby almost destroyed his physical system—so that he had to retire from the service and who for years suffered the severest torments from irritation of the mucous membrane of the bowels—tells me that he thinks now (having tried the Water-Cure) that he has every reason to believe that he shall recover from what he once considered his irremediable disease, and be again a strong man. Another one—a young gentleman of fine promise—tells me that for months and months he had been "doctored, doctored, doctored," by all the doctors round, for a disease of the kidneys, and was finally told that a change of climate

was the only possible remedy for him—and even that would only make him better for awhile—they not thinking he would live more than two or three years at the most ; but three months ago he came to this Institution, so feeble as scarcely to be able to walk, and now he is nearly cured, and is able to walk, run, ride on horse-back, &c. like a man.

But I will not take up your time by enumerating any more of such cases—though I might fill your paper with them. Suffice it to say that all the patients who are here—and they were all “hard cases”—are reaping the most decided benefit, and are of decided opinion that cold water is the panacea of the world ; and they are all as happy as so many nereids. None of that horrid distortion of the countenance produced by taking nauseous poisons, as administered by the Allopathic institutions, but all seem to be in the mental condition of our friend Father Story—at all times ready, in their exuberance of gratitude, to cry out—“blessed Lord ! blessed Lord !”

Dr. Johnson does not believe in pumping gallons and gallons of water into a man's stomach, as if it were the stomach of a steam engine, but regulates the quantity according to the state of the particular constitution ;—neither does he approve of much showering—but relies mainly on the wet sheet, (*teintuchs*) douches, sweat-blankets, cold plunges, vapor-baths, and the like.

I am now in London once more, and think of going in a day or two to visit the Hydropathic Institution in Richmond, twelve miles hence. There are several of such Institutions in England, and all doing well. I mean to visit as many of them as possible. I want, however, to spend as much time in London as I can, for I think I can learn more here than anywhere else, as I am in constant intercourse with some of the best minds in the world ; and the opportunity generously offered me by Doctor Lawrence for increasing my surgical knowledge, is not to be had everywhere. Cold water, though it works miracles in its way, won't divide tendons, or amputate limbs, or reduce fractures and dislocations. Yours truly, N.

MEMORY AND INTELLECTUAL IMPROVEMENT.—This work has been out of print for some time ; because the Editor was loth to allow it to be reprinted till he could obviate some of its blemishes and render it a tolerably complete manual or directory of intellectual improvement. This guide to education—both SELF-education and that of children—is now offered to those who would augment by CULTURE those intellectual gifts bestowed on them by nature. Its original matter has been condensed about one-fourth, not however, to the exclusion of a single important idea, and every way greatly improved ; besides the addition of more than as much again of original matter. The other edition dwelt mainly upon the intellectual education of *children* ; whereas this edition takes *special* pains to point out fully and specifically the means both of strengthening the memory in general, and each of the intellectual faculties in particular, as applicable to PERSONAL and ADULT improvement. Most people suppose their learning days over with their schooling, whereas they should then barely COMMENCE. Every individual should go on to increase his mental discipline DAILY ; or be dissatisfied. For doing this, “Memory” contains the required directions. It analyzes each of the intellectual faculties, and shows how to augment their power. Not that it neglects juvenile education. It is even more explicit on this point than former editions ; its additions, however, relate mainly to a more complete analysis of the intellectual faculties, and to directions to individuals for improving their *own* intellectual and remembering capabilities. It also tries the present educational system by Phrenology, and points out its fallacies, and its improvement. The article on Tune in this number is from that work, and will serve as a sample of its manner of treating all the intellectual faculties. But we shall give its contents and merits another reference. Mailable ; price 50 cents per number, and 5 copies for \$2 Address orders the same as for the Journal.

Third Annual Report of the Managers of the State Lunatic Asylum. This institution is particularly fortunate in being chiefly directed by the true science of mind. Dr. Coventry, one of its principal managers, is a staunch advocate of Phrenology. Dr. Brigham, its superintendent, has been a zealous defender and student for many years, and Dr. Buttolph, its assistant Physician, is thoroughly imbued with both the doctrines and the spirit of this science of mind. This noble institution is thus placed under the regency of that science which alone discloses both the true elements of mind, and by what instrumentalities it can be most successfully operated upon. If, therefore, the old world has set the new an example worthy of imitation in the endowment of a chartered institution with a phrenological professorship, the new has set the old one equally worthy in the phrenological regency of one of the first insane hospitals in our country, established by the first State in the Union.

The following results, contained in this Report, are worthy of note.

There have been in the Asylum, in the course of the year, 553 patients; 282 men, and 271 women. There have been admitted during the year 263; and discharged 268, of whom 135 were discharged recovered, 78 improved, 34 unimproved, and 21 died, leaving at the end of the year 285; 143 men, and 142 women.

The whole number of patients received into the Asylum, since it was opened for their admission on the 16th of January, 1843, is 844, and the whole number discharged, 559. Of this number 320 have been discharged recovered, 139 improved, 56 unimproved, and 44 have died. Of the whole number admitted 209 have been supported by towns or counties, and 335 by their friends.

Its pecuniary receipts are reputed sufficient to cover all expenses. The asylum is unable to accommodate all who apply. Additional buildings, capable in all of accommodating six hundred patients, are in a process of creation. The average charge for patients, including all expenses but clothing, is \$2.50 per week. A great proportion of patients are farmers and laborers.

Though we like the general management of the institution, yet we protest against some of the articles of diet there employed. For example, 80 bushels of cucumbers were raised, and probably eaten, in the institution—an article utterly unfit to be used by the well, much less by the insane, because it disorders the stomach, and this the head. They also use 14 lbs. of tea, and 42 lbs. of coffee per week, or 728 lbs. tea, and 2,184 lbs. coffee per year. These narcotics are positively injurious in all cases of nervous and cerebral affections, and therefore especially prejudicial to patients. Meat, too, seems to constitute a leading article of diet. Thus they consume 639 lbs. of beef per week, 90 lbs. of pork, 190 lbs. of salt fish—salt is a powerful stimulus—and only 29 lbs. of rice. We endorse the utility of the following:

We consider labor as among the most essential of our curative means. Of this we become more convinced every year. Out-door labor on the farm and in the garden is the best, and in the warm season this is the only kind we want for our patients, as our large farm enables us to employ most of the men who wish to labor to whom it would be beneficial. The work done by our patients on the farm, is not to be judged of by the produce above mentioned, as probably more labor has been expended in improving the farm and grounds by drains, filling up the foundations of the old buildings, making fences, planting trees, &c.

Religious services have been held in the chapel every Sunday. The Rev. Ira Pettibone officiates, acceptably, as chaplain. We could not dispense with the religious service on Sunday without, we apprehend, great detriment to our household. All the officers and their families, and all the attendants and assistants that can be spared from other duties, together with those patients who wish to attend and can control themselves so as not to disturb the audience, assemble and form a congregation of above two hundred.

Several of them assist in singing, and Sunday evenings are set apart for improvement in singing.

Many cases, we believe cannot be improved, but by arousing and calling into exercise the dormant faculties of the mind. Hence we have found our schools particularly beneficial to the demented and those approaching this condition. In such, the active state of the disease, which originate the mental disturbance has passed, and left the brain and faculties of the mind in a torpid state. In these cases, medicine is generally of no use, and as we have said, they cannot often be much improved, but by exercising the faculties of the mind.

If we are not greatly deceived, our schools and other mental exercises have been very beneficial to our patients; contributing largely to their contentment and cheerfulness, and giving to them a look of intelligence that they would not have, but for the adoption of the course we have mentioned.

Our observation for many years in various lunatic asylums, led us a long time since to regard the want of *mental occupation* as the greatest want in modern institutions for the insane. Go into any such establishment and you will find some few, in winter a very few, at work, some playing cards or other games; yet a still larger class will be found sitting about, listless, inactive, doing nothing, saying nothing, taking no interest in anything going on around them, gathering around the stove or place that is heated, looking forward to nothing but the hour of eating and retiring to sleep.

It places but little reliance on the accuracy of the following State Census, and rates the number higher:

According to the State Census of 1825, there were 819 insane and 1,421 idiots in the State; in 1835, there were 967 insane and 1,684 idiots in the State; in 1840, according to the United States Census the total number of the insane and idiotic was 2,340. According to the recent State Census of 1845, the number of the insane is 2,142, and the number of the idiots 1,610.

It strongly recommends the establishment of asylums and schools for the idiotic. Better cultivate rich ground than poor, if but one, yet the latter also if possible *after* the former. We endorse its recommendation of sleep to those who are recovering, and add, to both the insane and the predisposed. Of hereditary insanity it remarks as follows.

That a predisposition to insanity is very often transmitted, is a fact well established. Thus of 844 patients who have been in this Asylum, viz, 431 men and 413 women, 224 were known to have insane relatives. That many of the others were thus predisposed, we do not doubt, but we were not able to learn anything respecting their relatives. 104 were known to have insane parents, viz. 58 men and 46 women.

It would appear from our inquiries, and they have been very carefully conducted, that insanity is a little more likely to be transmitted by the mother than by the father, and that mothers are considerably more likely to transmit it to daughters than to sons, while the fathers most frequently transmit it to the sons. Thus out of 58 men, 35 had insane fathers and 23 insane mothers. While of 46 women, 16 had insane fathers and 30 insane mothers. We have known, however, of repeated instances in which insanity was transmitted by one parent both to sons and daughters.

But a predisposition to insanity is also transmitted from parents, who though not actually insane, are remarkable for violent and ungovernable temper, eccentricity, wanderings of the imaginations or weakness of mind. Mothers in whom the nervous system predominates, who are prone to hysteria and who have suffered much from affections of the nervous system, are very apt to transmit a tendency to similar diseases to their offspring and sometimes to insanity; especially if they have during pregnancy experienced violent emotions, such as terror and extreme anxiety of mind.

Children begotten in old age, or when the difference in the ages of the parents is very great, and also the offspring of those that have been very intemperate, are believed to be predisposed to mental disorders. Sometimes great originality of mind in the parent, intense study and entire devotedness to a particular pursuit, appear to predispose the offspring to insanity or idiocy.

The Phrenological Laws of Mind as manifested in matter. That the laws of mind also govern matter, may perhaps be a general truth, yet, if so, the pamphlet on this subject seems to us often defective in its illustrations. It ascribes all chemical affinities to Amativeness in matter, in which, with a universal gas, all things and all laws originated. Thus it discourses concerning the relation of all the other faculties to matter. It evidently had its origin in a Comparison and Ideality not duly balanced.

"The Social History of Great Britain," by Mr. Goodman. This history of ancient and modern manners, customs, habits, modes of life, diet, festivals, and other minor points unnoticed in histories generally of England, just fills a vacant pedestal rarely occupied. Histories generally tell us about *government*, this tells us all about the *people*. No one can read a page without wishing to read both volumes.

The American Journal of Insanity, for January, was duly received, and is an excellent quarterly. The proper treatment of the insane is a work of humanity too important to be longer neglected. Of late, much has been said and done in behalf of this unfortunate class, yet commingled with quite too much pseudo-learned theorizing. To this charge the number before us is less subject than any other similar production. Its recommendations of schools we cordially endorse, yet disapprove of narcotics for the insane, not from experience, but on the ground that they constitutionally *increase* that very excess which constitutes insanity. Dr. Earl's suggestion, that "Diseases of the heart are not unfrequently connected, or at least co-existent with insanity," coincides with a conclusion to which the Editor has long since arrived, that diseases of the brain and nervous system are generally attended with heart affections, and that severe study or emotion are directly calculated to promote those affections.

But what adds special interest to this number, is an article from Dr. Coventry, on the Pathology of the Brain, in which he takes strong ground in favor of the science of Phrenology, by defending the great cardinal doctrine on which it rests, namely, that the brain consists of a plurality of organs. The Edinburg Phrenological Journal recommends the number before us in strong terms. Terms, \$1 per year; 96 pp. quarterly. Address Dr. A. Bingham, Utica, N. Y.

Grammatical Construction of Language. The following observations on this subject, by H. I. N. Benedict, seem to us to embody more of the true philosophy of language than any thing we have yet seen, besides greatly facilitating its study. A system founded on this basis would supersede probably all others in simplicity and ease of acquisition.

Philology has occupied much of my thoughtful speculations for many years past. Long before Kirkham published, I had spread my views on paper, and, but for having experienced the *imperfections* of this work, should have published one very similar. Finding *his* to come very far short of accomplishing what, to me, it

seemed should be accomplished by a *perfect* work of the kind, I was led to look beyond the mists of authorship, and discovered the beaming rays of truth shining directly on my hitherto darkened path. The verb, if placed by *itself*, must *command*: if combined with a nominative, without accompaniment, *must* declare; if placed *before* the nominative, must question: if it end in *s* or *th*, must declare or question in present time, and *must* have a nominative of the third person and singular number: if it form its *personal* variation in *st*, the nominative must be a pronoun of the second person singular. The noun in English has *five* cases, *four* of which must be determined by the *position* of the noun. All words placed between the *article* and *noun* must be adjectives, also, all words placed between the possessive case and the name possessed, must be adjectives, and no other part of speech can be placed there. Upon this plan I give a *practical* knowledge of grammar in 20 days, and a qualification to *teach anywhere* to such as have capacity ever to become teachers, in 40 days. I never studied grammar under a teacher, at school, one hour.

War for Oregon.—Readers of Vol. VII. know what it thinks of war. It unhesitatingly condemns whatever tends to induce it. War advocates are all animal bullies, because war itself is a predominant *propensity* governing all the higher faculties, whereas Phrenology requires that the latter govern the former. The following from a truly excellent Canadian soldier in Phrenology, as he was once in arms, is to the purpose:

If our Nations make war on this dispute I will petition those of my nation who might prevent war, and will not prevent it—if such shall be found in Britain—to openly, candidly, and boldly repudiate (as your people would say) Christianity, and forever disclaim all intention of ever again being led or influenced by its doctrines or its teachings.

If, by a convulsion of nature, this whole territory were sunk beneath the Pacific to-morrow, would your people or ours care one straw for the loss, except so far as our humane feelings would be affected by any loss of human life? And yet that the countless crimes and horrors which War must produce should be brought upon our people, severally, by any beings calling themselves men, Christians, children of one common Creator, does appear to a reflecting mind so monstrous as to make it for the moment utterly incredible. Farther reflection, and a glance at the history of our race, does, however, make such an event appear possible, and even probable.

And yet I would fain hope that now, in the middle of the 19th Century, honest, manly, Christian men can be found in each nation in sufficient numbers to rise in their might and pull down this horrible spirit of their fellow men. That the majority are desirous of Peace I can have no doubt—but the spirit of aggression and of an accursed acquisitiveness is so rampant in the other party that their activity overawes, as it were, the minds of the gentle and the just.

But I must check my own spirit, else I shall be carried too far.

A Professor of Phrenology.—Dr. Weir, physician to the Infirmary of Glasgow, has at length been appointed in a chartered University. The Andersonian University of that city has a royal charter. Twelve hundred students, four hundred of whom are medical students, are on its books, and it enjoys all the privileges of the more ancient Universities. This is the first University in Europe that has established a chair expressly for Phrenology. It is expected that Heidelberg will be the next example. [Tribune.]

Thus has this science of sciences at length been admitted into a single institution of learning of the higher grade. This it should have done half a century ago. These institutions *ought* to be *first* in investigating supposed scientific discoveries, and admitting and teaching the true, but rejecting the false. Yet they are the very last to either examine or admit any new discovery. Amherst College

set its face strongly against Phrenology at the time the Editor was investigating its truth and comparing its mental analysis with that of the metaphysical mysticisms taught there. But a change has come over that Institution since the election of Hitchcock to its presidency. He believes in Phrenology, and delivers lectures on it to his classes. He believes in Magnetism. He is a cluster of truth—a high-minded, liberal, whole-souled man. At his own expense, he has procured a mannikin, and lectures to his class on anatomy and physiology, telling them by all means to preserve their health. In short, he is just such a president every way as Phrenology approves. Till his elevation to this important position, the Editor has found no Collegiate institution which he could conscientiously recommend those who asked his advice as to the expediency of going to College, to attend; but has uniformly advised them *not to go to College*. But he is glad indeed that an institution of means and character has thus become liberalized. He is now happy in being able cordially to recommend AMHERST COLLEGE to young men in pursuit of a liberal education. Professor Tyler is also of the New School type, and a valuable accession to the College. This institution will not now fetter and hamper your mind with antiquated dogmas, but will both INSTRUCT and LIBERALIZE.

Mental Conceptions and Attention.—All writers who have discussed the subject of Mental Philosophy, so far as my reading extends, agree that the human mind can conceive and attend to but *one idea* at a time. Within the year past I have put the question to many educated, thinking men, namely, Can the human mind conceive and attend to more than one idea at a time? And I have uniformly been answered in the negative, excepting one or two cases within a few days past. Now I affirm that "*The human mind can conceive and attend to a multitude of ideas at the same instant of time.*" If Phrenology be true, then this is certain, and the mind is raised far above the one idea capacity, for it teaches that the brain has its organs, each of which having its peculiar and specific functions, as that of *form, size, color, order, time, tune, language, hope, &c.* At the same time that the organ of *form* conceives the *shape* of the rose, for example, that of *color* does its *hues*, that of *size*, its *dimensions*, that of *order*, its *position* and the *adjustment of its parts*, that of *smell*, its *fragrance, &c.* And at the same time, the organs of *time* and *tune* may be *conceiving the melody* of the birds, the *chirping* of the crickets, the humming of bees, the *croaking* of frogs, and an unlimited number of other sounds which the *scene*, or rather the *sphere*, might present. Then the *sense of feeling* might bring to the mind the *effects* of the burning sun, or the gentle breeze; of the aching head, toe or tooth. And then come the *hopes* and fears, loves, hates, likes, dislikes, dreads, regrets and forebodings, and the innumerable *spirits*, which the *soul* may will to summon into its presence. *Each organ of the brain, and every nerve of the body, or at least every set or group of nerves has its own attention, and can act without waiting for each other.* For example, I can eat and taste food, hold my inkstand in one hand, my pen in the other, write and compose, or think of what I wish to write *at the same time.*

Please state whether these are new views. If not, will you have the kindness to inform me where I may find them explained?*

I subscribe myself,

Your friend, and the friend of your course,
SCHUYLER CLARK.

* In Fowler's Phrenology. Ed.

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ARTICLE I.

COLD BATHING AS A BRANCH OF PHYSICAL EDUCATION.

THE near approach of the season for sea and river bathing, so inviting in warm weather, requires that we fulfil our promise of giving an article on this subject, which we do in part by extracting the following directions for its prosecution from the "Annals of Education." At some future time we shall say more, but content ourselves at present with extracting these directions, especially on account of the cautions they contain against indiscrete bathing. After showing that extra clothing enervates the body, and renders us more sensible to changes of the atmosphere than less clothing, the article continues—

Ed.

"But something is to be done, even with ourselves. And the obligation to do all in our power, is by no means diminished by the foregoing considerations, but, on the contrary, greatly enhanced. We may do much to harden, as it is called, our physical frames, and in no one thing perhaps can more be effected than by a judicious application of cold water. It is obvious that there is a great variety of meaning attached to the term cold, as applied to the human body; for what is excessive cold in some circumstances of the human frame, and to particular individuals, would in other cases, and to other persons, be scarcely cold at all. In general, however, we call that water cold which is below the temperature of the surrounding atmosphere.

Cold bathing, in this country, has been attended to as an amusement, merely. * * * * There are instances when a primary regard is had to cleanliness, but this is by no means common. My object at present, is, to treat of it in reference to both purposes, but principally with a view to the promotion of health, fully aware that in this, as in most other things, the Creator has kindly united our pleasure with our duty. The question has often been asked, What are the rules in regard to

cold bathing? The answer is short: Bathe in such a manner as tends most to invigorate the body. But how are we to ascertain whether the body is invigorated or not? Are there no rules which are applicable to all individuals? There are. But there are also as many peculiarities of constitution and habit as there are individuals, and these should in some measure modify all general rules.

The *general* rule in regard to cold bathing is the following: *So bathe that the action may be followed by a general warmth—not a temporary heat—extending over the whole body; attended by a perceptible increase of mental and bodily activity, and an increase of bodily strength.* The eyes will look bright and animated, the features will acquire an increased freshness, the skin will glow permanently, and, if we move, the action of the muscles will be more free and unconstrained than before. Although the surface of the skin will appear to have more color, and will actually possess a higher temperature, yet the individual will feel cooler internally. These sensations will not be fleeting, but permanent. But when, on the contrary, we come out of the bath with the skin pale, flaccid, or shriveled, and with a bluish appearance; when the eye is dull, and the face either livid or bloated; when there is a general sensation of dullness, drowsiness, languor, indisposition to action of mind or body, then we may be certain that so far from having derived advantage from its use, we are injured. And the injury will be in proportion to the extent of these appearances.

To the general rule which I have thus laid down and explained, I am not aware that there are any exceptions in favor of particular constitutions or habits of mind or body, except those when the person is laboring under mania, or some other disease attended by high excitement, and our object in using the bath is to *reduce* his strength, and actually weaken him. In such cases, the action of his system may be supposed to be above the *line of health*; and our purpose is to bring him down to it.

There are, however, several *particular* rules to be observed, in order to secure the results which I have mentioned as desirable. First, the *hour* for bathing. In this respect much error has prevailed, even among physicians. Convinced that the practice of using the cold bath at evening is generally injurious, their direction often has been: 'Bathe in the morning as soon as you rise.' But almost every individual of feeble constitution finds this practice useless, and not a few positively injurious. A few years since I met with a student from Princeton, New Jersey, who was an invalid, and on inquiry I found he had been using the cold bath a long time to no purpose, but, as he thought, with decided injury. 'At what hour do you use it?' I inquired. 'Just before sunrise.' 'No wonder, then, it does no good.'

When we first rise, the strength of the system is partially restored by rest, but there is also a degree of relaxation of the surface, produced partly by an increased perspiration during the night, and partly by the relaxing effect of too warm beds, which renders us unable to withstand the chill of a cold bath, as well as after we have used some exercise. Indeed, the strength of the pulse and the muscular vigor of any individual, obviously increase for several hours, after rising and using moderate exercise. If he have risen at five, and breakfasted—not too freely—at six, the vigor of the body and mind will have reached

its *acme* by nine or ten o'clock, or the middle of the forenoon. Soon after this, if the individual is actively employed, his strength may be expected to diminish slowly, but it will be slightly increased by a moderate dinner, to diminish again after it, and with greater and greater rapidity till evening. Now, there are very few constitutions that are benefited by the cold bath after this *ebbing* of the system commences. *From nine to eleven o'clock in the forenoon, then,* allowing the individual to have risen at five, *is the best hour for bathing.* There appear to be a few exceptions to this rule, in favor of particular habits and constitutions, but they are by no means numerous.

The second particular rule is, in regard to the temperature of the system. *We must not bathe while the heat of our bodies is rapidly decreasing.* There is an opinion prevalent that we must never bathe when the system is heated, or, at the least, when the perspiration of the skin is at all increased. Hence, I have known boys, and *men* too, make it a constant practice in the summer, after the fatigue and labors of the day, to go to the banks of some cool stream or pond at sun-set, sweating profusely, and there strip themselves, sit down, and wait until they were cool, and then plunge into the water. Now there *are*, I know, a few persons possessed of constitutions so vigorous as to withstand for many years the evils of this practice, yet I believe they suffer the consequences sooner or later, in rheumatism, fever, or some other disease.

However contrary it may be to the prevailing impression, I hesitate not to say, that we should always use the cold bath while the heat of the body is accumulating. No matter how hot you already are, if the temperature is *still rising*, and the system is *increasing in vigor*. We hear of many a frightful story of boys, who by going into the water while they were greatly heated, became cripples the rest of their lives. * * * But *why* were they injured? Because they went into the water or remained in it when fatigued and weakened, and the system was already *losing* instead of *gaining* heat and vigor. To have merely plunged into the stream in full vigor, say at eight or nine o'clock in the morning, and returned immediately to their usual exercise, could never have produced these results. * * * When a person is heated to excess with labor, his skin dry and hot, his face flushed, and his whole body apparently glowing with an increasing heat, let him just plunge into the cold stream and come out again, and go to work, and it not only affords relief instantaneously, but permanently. Let it be remembered, however, that in order to produce these results, the individual must be in good health.

Those who lead a sedentary life, habitually, should pay particular attention to the above rules and suggestions for bathing. It is often supposed that they are less likely to suffer by neglect on this subject, than those who use much exercise. The reverse is believed to be much nearer the truth. Those who are accustomed to laborious habits, and yet spend an occasional season in inaction, will perhaps suffer less by the neglect of suitable precaution, than those whose sedentary life is habitual, but let even these beware. * * * The following anecdote will illustrate the views I have presented: Two students of medicine set out to walk from Edinburgh into the interior of Scotland. After traveling moderately until eleven o'clock, they came to a river, and as the day was very warm, and the water tempting, they plunged in.

They were, however, *not at all fatigued*. The effect was refreshing, and they traveled with great rapidity, and with much more ease than before, and just at sunset, as the road brought them to the banks of the same stream again, one of them ventured in the second time, but paid very dear for his temerity. No genial glow followed, but on the contrary, a feverish chill, with a small frequent pulse, and flying pains over the body; and it was not until he had drank freely of warm liquids, and used a great deal of friction, that they could be removed. * * * *

Another important rule, is, *not to bathe soon after taking food*. The best time is when the stomach is nearly or quite empty. * * * * The use of the cold bath in ordinary circumstances should be limited to three times a week; for most persons it is probable that twice a week will be sufficient. One form of the cold bath which is highly useful is the shower bath. This is always accessible and may be taken in almost any room. The apparatus is very simple. I have often used simply a basket and a pail or bucket. Suspend the basket or fix it on a scaffold over your head; then turning it on its side, set in it a pail of water. At the moment you are ready step under it, and, by means of a rope, turn over the pail by throwing the basket into an upright position and the water will fall in a shower as salutary as if produced by a more complicated apparatus. A convenient substitute for cold bathing, when this cannot be *endured*, is found in sponging the whole body with cold water and wiping the skin immediately with flannel. * * * * *

A PHYSICIAN.

ARTICLE II.

PROGRESSION A LAW OF NATURE; ITS APPLICATION TO HUMAN IMPROVEMENT,
COLLECTIVE AND INDIVIDUAL.

THE series of articles on this subject contained in last year's Journal, the subscribers to that volume will doubtless remember. Their continuance is indispensable in order to give them that force and application in which their utility mainly consists. We there showed that our race, starting with predominant Amativeness, have progressed on through Combativeness and Destructiveness, the organs of war, till it has reached Acquisitiveness, which now engrosses civilized men. To give any thing like a complete analysis of the above series of articles would engross this entire article. We therefore proceed to apply this law of progression to the

INCREASE OF POPULATION.

That same law of multiplication shown to appertain to seeds of all kinds, also goes on to enhance the number of the human family, perpetually. Population is reputed to double every twenty-five years. Our own doubles every twenty. What, then, will it become in a hundred years? OVER THREE HUNDRED MILLIONS! Sixteen then to one now!

And what in two hundred years ? **OVER FIVE THOUSAND MILLIONS !** Twenty-five hundred then to one now ! Nor is 2046 so far off either ! Some of our grand children will see it ! And in a thousand years, **ABOVE FIVE AND A HALF BILLIONS OF MILLIONS TO ONE NOW !!** Other civilized nations will increase in like proportion. A thousand years will crowd every mountain and crevice, and every Isle of the sea of the whole earth, yet this numerical progression of man will not cease in a thousand years, nor in a hundred thousand. Its ultimate destiny, man's finite mind cannot conceive. Yet this is certain, that it will both crowd land and water with human beings to their utmost capacity of room and sustenance, after plying every possible means of augmenting their productiveness on the one hand, and observing the utmost economy of the means of subsistence on the other, and then *keep* them as full as the greatest happiness of the greatest number will allow, probably millions of years ; for to Nature, "a thousand years are as one day." Though this multiplying principle, doubtless, has its natural check by which to prevent over population, yet God alone knows the prospective number of his children !

If the momentous inquiry is here made, "On what will this vast course feed ?" the response is, that the Earth herself, and capabilities of production are governed by this same law of progressive increase. Every successive epoch has so improved her producing capabilities, that she has brought forth animals and vegetables of a higher and still higher grade in the exact order of her age, and in correspondence with this fundamental law written in living characters upon all departments of Nature. Her earlier animals and vegetables were of a comparatively lower grade and function—bungling in form, coarse in structure, and every way inferior, but have become more and still more perfect, up to the creation of Man, her most exalted product. Her fertility, too, is perpetually increased by the constant decay of her mountains and rocks, and consequent enriching of her valleys. *Decomposed stones*, transported to her valleys by wind and storm, have formed her entire soil, and this same process, in perpetual action all over her surface, is continually re-augmenting her fertility, and will continue to do so till all her rocky cliffs and mountain beds are converted, first into soil, and then into sustenance for animal and human life ! Of this process, the rich mould in the seams of rocks, and around stones, are samples, and hence stony land is usually rich and strong. Pulverized stone, limestone, some kinds of sand, &c., re-fertilize the Earth, so that her resources for preventing sterility and re-augmenting her products for countless ages to come, are exhaustless ! Nor were they created in vain, nor will she be destroyed till she is wasted away by this process and becomes old, which millions of ages will not effect !

A converging fact is that animal and vegetable offal and decay, given back to her, re-augment her productiveness. A given piece of land, *tilled* in the best possible manner, even if enriched only with the manure made from the decaying offals of its own products, especially if Chemistry lend her aid, will support animal life, and yet grow richer and more productive from age to age, *illimitably* and forever.

But however this *progressive principle* deserves our gratitude and admiration in improving soil, fruit, &c., yet how should we literally *exult* in its perfecting influence on *humanity*; for it holds out the blessed prospect—ay certainty—that man is not always to remain that low, stupid, degraded, senseless, ignorant, gross, sensual, gluttonous, lustful, deceitful, selfish, rapacious, cruel, tyrannical, wicked, blood-thirsty, animal *thing*, he now is, and always has been. It has already incalculably diminished sensuality in all its forms, especially lust and cruelty. It is fast banishing war and all its bloody horrors. It will soon beat “swords into plow-shares, and spears into pruning-hooks.” It will soon demolish the gallows, and render prisons tenantless. It will increase knowledge *illimitably*, and diffuse it among all mankind. It will promote health by teaching and enforcing its laws, till “no one shall say I am sick,” till “as the days of a tree shall be the days of my people,” and till it banishes sin and suffering, augments man’s talents and capabilities for enjoyment a hundred fold, and renders him as *perfectly happy* as it is possible for his nature to become or endure!

Is the *scientific warrant* for all this incredulously required? Some fundamental truths render it *absolutely certain*. First, this universal tendency of all nature, animated and inanimate, to perfection; and shall *man* be its only exception? Shall he not rather constitute its highest subject—the grand climax of this all-pervading principle? Secondly, man’s inventing capabilities are perpetually devising inventions without end, and making improvements innumerable, which his imitation is copying, extending, and perpetuating *illimitably*. If he invented merely, the improvements made by every individual would die with their author; or if a copyist merely, he would have no improvement to copy, whereas this *union of both* in his *primitive constitution*, compels him to progress forever in machinery, agriculture, scientific discoveries, and every conceivable species of improvement. Thirdly, an effectual and all-pervading instrumentality is perpetually at work throughout all ages and nations, for perfecting mankind physically,* intellectually, and morally.† Fourthly, the past history of our race shows a continual diminution, from age to age, of propensity, and a progression onward and upward, from predominant Amativeness,

* “Hereditary Descent,” conclusion. † “Love and Parentage,” page 188.

through Philoprogenitiveness, Combativeness, Destructiveness, Alimentiveness, and Secretiveness, to Acquisitiveness, its present governing passion, a recent rapid advancement of Constructiveness, and a present waking up of Intellectuality. Every succeeding age has advanced him from the predominance of Amativeness, his lowest and posterior cerebral organ, up through one propensity after another, each higher up and farther forward than its predecessor, to Acquisitiveness, the last of the animal group, which is now powerfully exciting both Constructiveness and Intellect. His religious doctrines and practices have undergone, and are still undergoing, a similar progression from the propensity religion of the ancients toward the true intellectual and moral religion of both Christianity and Nature. Nor is the end yet—only the merest beginnings of that end. Those who so justly complain of present wickedness, should rather be thankful that they were not borne a few centuries earlier, when war was the general occupation, and neither property, rights, nor liberty, were safe, or even respected. A like progression for a few hundred years more will see humanity triumph over all forms of oppression, high toned moral sentiment in ascendancy over animal propensity, and every conceivable species of public and private happiness incalculably augmented.

ARTICLE III.

SELF-IMPROVEMENT ; OR THE FORMATION AND PERFECTION OF CHARACTER,
AND THE GENERAL AND SPECIFIC CULTIVATION OF OUR FACULTIES. NO. II.

INDIVIDUAL progression is equally an ordinance of Nature. Man is not brought forth, like the fabled Minerva from the brain of Jupiter, in the full possession of every physical power and mental faculty, but a *helpless infant*, yet grows by slow but sure gradation in strength and stature to ultimate maturity. Mind, too, is governed by the same progressive development, from idiotic infancy, which does not know enough to feed itself or keep out of the fire, up through all the mental sprightliness and memory of youth, to all the clearness and power of intellectual and moral maturity. Youth is passionate, age deliberative. The pleasures of youth are trifles, and mainly appertain to animal gratifications, but rise with age to objects higher and higher through life. When the distinctive characteristics of manhood or womanhood appear, intellect proper expands. Thoughts flow more abundantly, ambition to be and to do something worthy is enkindled, thirst after knowledge increases, and every succeeding day adds to knowledge and mental capacity. These two instrumentalities—our being *obliged* to

learn something daily, and to *remember* what we learn—literally *compel* mental progression, it being written in the *very constitution of mind*, “Old men for counsel.”

HAPPINESS being the summing up of all the ordinances of our nature, if our capabilities of *enjoyment* are constitutionally progressive, of course we improve *by nature* in all that renders life desirable—in “the chief end of man.” Our *mental powers* increase, and as these are but the “raw material” of enjoyment, why should not the latter proportionably increase? Experience, also, greatly facilitates enjoyment by warning us to avoid causes of unhappiness, and constituting a sure guide to success and pleasure. This great teacher of the most valuable lessons of life is weak in childhood, but “grows with our growth.” Shall not then the happiness it confers? Our knowledge, another powerful auxiliary of our enjoyments, also augments daily. Why then should not the vast range of pleasure it confers? As friendship is perpetually enlarging its circle and strengthening its ties continually from childhood to old age, why should we not become more and more happy every successive friend we make, and friendly expression reciprocate? About our twentieth year, we find a *partner* of all our pleasures, a powerful augmentation of all the joys of life in a “friend that sticketh closer than a brother.” Love opens the seal of a new and incalculably delightful fountain of happiness, as well in anticipation as fruition, which increases as love strengthens, till it ripens into the tenderest emotions and the sweetest pleasures of our natures. Through the course of true love rarely *does* run smoothly, yet it always *might*, and though marriage often diminishes love and its sweets, yet that its constitutional tendency is vastly to *enhance* them, has been fully established in “Love and Parentage,” the causes of this decline explained, and directions given for becoming more and more affectionate and happy every succeeding day of married life. The “honey-moon” barely *ushers in* those hymeneal pleasures for the perpetual augmentation of which through life Nature has amply provided. Ask any who have lived in *affectionate* wedlock forty years, whether they would exchange a week or year of present connubial pleasure with that of any previous week since they first loved, and learn, as well as heed is their prompt negative, a great *practical truth*. Marriage also *unseals* still another source of pleasure in the transports of parental love. Every successive heir is constitutionally adapted to increase parental love and domestic enjoyment. When it does not, *ours* is the fault, not Nature’s. “But its death often renders us most wretched.” *It need not die*, but of this elsewhere. “But the family increases our cares and troubles,” objects one. *Does*, but never *need* to. Of this, also, hereafter. Nature has also ordained the increase of property and the comforts of

life with years, and of course all the pleasures they yield. And thus of honor, self-reliance, discretion, manual skill, taste, the application of causation, and, indeed, all that we do, know, and are.

"All this, and much more, is indeed true of a comparison of adolescence with maturity, but as advanced age *diminishes* physical and mental action, it of course enfeebles our capabilities of enjoyment," objects another. This is plausible, but superficial. "Can then decrepit old age enjoy muscular exercise equally with sprightly youth?" It relishes quiet better, and what it *does* do tells far more than the mettlesome, ill-directed exertions of the young. The older we grow the more we *husband* our steps and strength, make every blow tell, and *do* more with less labor. *Healthy* old age, too, is generally *sprightly*. "But Appetite certainly diminishes," says another. Is it not a law of Appetite to relish favorite dishes more and more, the more we indulge in them? "At all events," it is farther objected, "youth is free from those pains and diseases contracted through life, to which age is generally subject." That age might be as free as youth, will be fully shown hereafter. "But the Bible expressly ascribes 'trouble and sorrow' to those who exceed seventy," rejoin its believers. Rather say it is so, yet not that it is the *fated* destiny. This generally *is* the case, because men generally violate the physical and mental laws through life, and must, of course, abide the consequences in old age; yet neither such violations nor these penalties are *necessary*. Those who grow more and more diseased are wicked as they grow older, and of course become more and more wretched, yet we speak of those who through life *fulfil* the ordinances of their nature, not *violate* Nature's ordinances and thus incur her penalties—of what *might and should be*, instead of what *is*. "But look at facts," objects still another. "See how much more happy sportive and gay childhood and youth, than middle and old age. Ignorant of the world's wickedness, unrestrained by its customs, unconscious of its troubles, yet their morning sun *always does* go into a cloud of sorrow or a storm of adversity." *Does* and *must* are two things. Our capabilities of being happy increase with years, why then should not our happiness? It would, as invariably as it now declines, if men only knew *how to live*. Nature has done her part toward rendering us all more and still more happy every succeeding year and day of life from birth to death, and he who does not become so, does not live up to his glorious privileges or destiny; nor should any be content unless they do. Yet, those who still reject this progressive doctrine are quite welcome to its down-hill converse, and their own consequent "*growth in misery*" instead of "*good*."

But this doctrine is set completely at rest, and all caviling silenced by that constitutional increase of the intellectual and moral faculties

secured by age—their predominance being the *great* condition of all enjoyment. In other places we shall *demonstrate* the principle, that the ascendancy of the intellectual and moral faculties over the propensities, constitutes both virtue and happiness, while that of the propensities causes sin and misery. Now children and youth are constitutionally more animal and impulsive than matured or advanced age. Their passions are relatively stronger, and intellectuals and morals weaker, and hence their enjoyments less. *Intellectual and moral advancement* is the great cause and condition of happiness, and as this *constitutionally* increases with age, of course that happiness which it always and necessarily induces, proportionably increases. Age is much better adapted to both reading and reflection—those great means of intellectual advancement—than youth. The latter is too restless to endure the confinement requisite for reading or study, while age seeks “that old armed chair,” which facilitates both. *Healthy* old men of eighty, who have cultivated their minds through life, and can get books, literally *feast* on them. Catechise them on this point as the author has, and learn in their answer how to render your own descent to the grave the happiest period of life. Listen to their stores of anecdotes and information, and heed their ripened *wisdom* and sound judgment, and you may well wish to be like them. Even up to the last day of life, Nature ordains that they retain these transcendent gifts.

Age, too, when Nature has her perfect work, constitutionally augments *moral excellence*—that crowning feature of humanity—and ripens all the moral virtues, besides facilitating the control of the passions—thus securing, by a natural process, that very ascendancy of the moral faculties which mainly constitutes happiness. Moral excellence does not consist in isolated goodness, but in a long *succession*, every addition to which augments both it, and its consequent enjoyment. It is like the morning light growing *gradually* into the perfect day. Hence, it is impossible for the young to become as good, and consequently happy, as the old. Age *constitutionally* purifies the moral virtues and their delights. The young Christian may be more fervent, yet cannot be as holy. Though he may evince more rapture, yet for close communion with God, and desire to see and be like Him, the aged saint is as much the senior as in years. Age *loves* to meditate on “Heaven and heavenly things,” and by having breathed forth holy longings and aspirations for so many successive years, has become “the shock of corn *fully ripe*” for Heaven, and just ready to be gathered into its anticipated “rest.” Would ye who have so long panted after perfect holiness, return to the zeal and the temptations of your earlier religious life? On your verdict rests this the ultimate issue of our glorious doctrine. *Moral excellence* being the *great* instrumentality of all enjoyment, which age con-

stitutionally augments ; Nature has provided that we become better and better, and therefore, more and more happy, every succeeding day of life. Even its very closing is its happiest period.

As sunset and evening twilight are the most beautiful portions of the natural day, so departing life sheds a holy calm and sweetness over the soul unknown before, and as when the last rays of day invite that rest which is now more welcome than all waking pleasures, so when life dies away by slow degrees, it welcomes nothing equally with that eternal rest which awaits the children of God. Nature's thus weaning us from earth preparatory to our leaving it, and her thus ripening us, as we approach the grave, by this natural decay of propensity and growth of moral feeling, for the joys of Heaven, is one of her most beautiful provisions. Nor is even death itself, when occurring after the ordinance of nature, that grim, horrid monster generally represented, but a *real blessing*, even the crowning blessing of life, not merely as the usher of Heaven, but *in and of itself*. Even premature death, though most agonizing, comes only to deliver from still greater agony. Nor will death ever occur till our capabilities of enjoyment are exhausted—till, if we lived any longer, we should live only to suffer. Natural death is only sleep, yet “eye hath not seen, nor ear heard, neither hath it entered into the heart of man” to conceive the beatific joys and immortal glories into which it ushers those who live the life, and die the death, of fulfilled nature !

Man was then ordained by Nature to become more and more happy every succeeding year and day of life, up to its very close ; and this life itself is but a preparation for an order and amount of happiness infinitely higher than our limited faculties can conceive. Behold that literally *infinite* scale of progression in happiness and goodness, placed within our reach ! But this scale *descends*, as well as ascends. We can *deteriorate* as well as improve, and become more and still more miserable, instead of happy. Indeed, one or the other we *must* become. Stationary we can never remain, in this matter, any more than in age. *Progress we must*, if not in goodness and happiness, in sinfulness and misery. Which, depends mainly on our own selves. And how many grow in wretchedness as they grow in age—so many that nearly all think they too must descend in this mighty current of the mass ! Such know neither their glorious privileges, nor how to secure them. But shall we thus retrograde and suffer ? “God forbid.” Shall we not rather strive to attain the highest possible measure of perfection and happiness ? Shall the pursuit or possession of riches drag us down from this soaring destiny of our natures ? He is richest who is most happy. Or shall any thing whatever ? No, not every thing combined ! We *can* be happy, and we *will*. This, the one destiny of our being, shall be.

come the *paramount* employment of our entire lives. What else is desirable?

But we have something to *do*. Though Nature has created these capabilities of perpetually increasing enjoyment, yet their productiveness will be only in proportion to their right *cultivation*. She treats us as voluntary, not as passive beings; and, having furnished us with the *means* of rendering ourselves happy, leaves us to use or neglect them, and take the consequences. As soil, however rich, is productive in proportion as it is *tilled*, so, having planted the *seeds* of enjoyment in the rich soil of human capability, she leaves us to perfect their fruit by culture, or to choke their growth by sin, and embitter their fruit by violated law. Ye who are careless of happiness, idle or trifle on; but let us who would render ourselves, by self-improvement, what God has capacitated us to become, turn from vanities, bury no talent, but redouble all while we live, and, by studying and improving all our natural gifts, fit ourselves for that high and holy destiny hereafter secured to such by this great principle of *ILLIMITABLE PROGRESSION*

ARTICLE IV.

THE CULTIVATION OF LANGUAGE.

LANGUAGE was selected for analysis in our February Number, mainly to prepare the way for the following directions for its *CULTIVATION*, which we deem one of the most important means of effecting that *PROGRESSION* and *SELF-IMPROVEMENT* to which this number is mainly devoted. It is extracted from "Memory," because presented quite as well as if written expressly for the place it occupies in the Journal. It will also give our readers an additional sample of the character of that important work.

CONVERSATIONAL EXCELLENCE,

"Next to intellectual and moral, constitute the highest order of human attainment and endowment. Man embodies the highest grade and the greatest amount of perfection this side of Heaven; and since his *MENTALITY* is by far the most exalted department of his nature, and Language the main medium of its manifestation, therefore to improve our communicating powers is to perfect the mind itself, crown our natures with their second highest ornament, and incalculably promote personal and general enjoyment. Chesterfield has well said that good conversational powers are an open and universal letter of recommendation. They charm all who listen. They embody the most perfect of all means of communicating instruction, ideas, feelings, and all the operations of mind. They persuade at his pleasure who wields them, and thus become the highest instrumentality of success. They

also give their possessor command over MIND. To be able to mould the plastic clay, or fashion the marble block into the external image of humanity, is indeed a great and glorious gift; but to mould MIND ITSELF, to MODEL CHARACTER, CONTROL OPINION, and DETERMINE CONDUCT—ay, this is the highest power bestowed on mortals, because instrumental of the most happiness. What would every reader give—what NOT give—for conversational and comparing accomplishments and powers? But another still higher order of attainment is the unbounded

POWER OF ELOQUENCE.

Behold Demosthenes rousing electrified throngs till they seize their arms and wildly exclaim; "Let us march against Philip. Let us conquer or die." Behold a Cicero wielding the most powerful sceptre on earth by his flowing and effective eloquence. Behold a Burke speaking not mainly to the few thousands crowded around him, but to a mighty empire—to the entire civilized world, and for ages after his voice was hushed in death. Behold a Patrick Henry enchanting and rousing his fellow citizens at home, and his compatriots in Congress, till he prefaces and ushers in that immortal declaration of HUMAN FREEDOM which is now undermining every throne and dynasty on earth, and will ultimately enfranchise the race itself, and give to oppressed humanity for ever the glorious birthright of LIBERTY—civil, ecclesiastical, and intellectual. Behold O'Connell, thronged wherever he opens his mouth. A NATION at his feet, and hanging on his word! He says forbear, and they forbear, though lashed up to desperation and frenzy by oppression and starvation. Let him say "fight," and nations rush to mortal combat. Give me ELOQUENCE—in the pulpit, in the forum, or on paper—and I will mould MIND, fashion MOTIVE, and develop SOUL. I will wean erring humanity from its fooleries and its errors. I will make sinful, miserable man, VIRTUOUS AND HAPPY. I will REFORM AND ADORN MY COUNTRY till it becomes the MODEL NATION of the WORLD. I will even make earth another Eden. Only give me ELOQUENCE, I care not what you take—take this boon, I care little for what is left.

ELOQUENCE NATURAL, BUT CRIPPLED IN YOUTH.

All mankind are NATURAL ORATORS. Hear that child relate some interesting incident, or that little girl narrate some exciting event. She does not stammer for want of words, nor for just the word required. Every sentence is well conceived. Every emphasis is exactly right. Every inflection is perfect, and most expressive and delightful. Every word is well chosen, and the whole flows on so charmingly and expressively that you would think she had been taught by angels. God has taught her. All children are eloquent BY NATURE, and eloquence itself. They speak spontaneously and therefore effectively. Hark! Hear you that deep, melodious voice in yonder woody glen? That son of the forest—one of Nature's noblemen—is pouring forth in the red man's council such strains of eloquence as were never heard in civilized life. Indian interpreters, accustomed to hear both speak, all concur in pronouncing the latter the more eloquent—more condensed, elegant, and effective. Read Logan's speech, and Black-Hawk's narrative. Tell your story half as well. But WHY this Indian superiority? Shall even the untutored SAVAGE excel those who have been at school

and college ever since they left the cradle? Shall childhood eclipse MATURITY? We were ordained to grow BETTER as we grow older, not to deteriorate. Shall that improvement of brain and mind consequent on physical maturity, aided by years of daily PRACTICE, only IMPAIR delivery? Yet such is the actual fact. Of this, all children compared with adults or with themselves when grown, are living samples. Language was given us to express what we think and feel, and ALL; not to deface and botch the inimitable beauties of mentality by its bungling expression of them. The rich ideas and exquisite feelings of ninety-nine hundredths of mankind lose nine-tenths of their beauty and force by being thus choked, stifled, and marred in utterance. Where every word might charm and every sentence move, the former often grate, and the latter disgust. How many readers are conscious of their utter inability to convey in words one-tenth of what they feel and know? How many are mortified daily at their clumsy, halting delivery, whom Nature capacitated for splendid speakers, or at least endowed with a high order of conversational gifts and graces? How exceedingly defective men are in their manner of expressing themselves! Yet this is not Nature's fault, but our OWN. After she has done thus much to render us so eloquent in childhood, does she wrest from us so important a gift just as we begin to taste its sweets, even though its value increases with age? Does she ever trifle thus with man? Never; but our imperfect, paralyzing, perverted EDUCATION literally STIFLES natural eloquence in the bud of youth. This glorious sun goes down before it fully rises. Nearly every thing connected with existing educational systems tends to CRIPPLE instead of developing delivery. It is distorted instead of being perfected; and our miserably bungling, limping, clubfooted style of conversation and speaking, is the sad consequence.

MEANS OF IMPROVING CONVERSATION AND DELIVERY.

But this glorious gift is susceptible of IMPROVEMENT, and to an astonishing extent. Undoubtedly every reader, by duly cultivating his natural gifts and graces, might surpass our best speakers in both conversation and delivery. Certainly all can incalculably improve both. Would you, then, who hesitate in conversation, and stammer in speaking, perhaps cannot speak at all in public—you who have good ideas and glowing feelings which you would give fortunes to be able to convey, but either utterly fail or else fall so far below your conceptions as to spoil even the attempt—learn the CAUSE of this decline? Look for it in your having been compelled to sit on a bench and say A, and to smart under the lash or ferule every time you whispered. Or would you learn the remedy? TALK. Drive out your ideas—well if you can, and as well as possible—but well or ill, give them utterance. Join debating and speaking societies. Seek and make opportunities for engaging in conversation and public speaking. Do not quake to appear before an audience; they are only men. Let us have vastly more public speaking on temperance, science, religion, and all moral and intellectual subjects. Religious meeting afford excellent facilities, where the pastor tries to bring forward his lambs, for improving this gift, and at the same time doing good. Bear in mind that its *exercise* is its restoration, just as its inaction was its decline. Use words, oral and written, in public and private. This will discipline Language and

augment its power. Action—*exercise*—this is the sovereign mental panacea, the universal cultivator of mind.

CONVERSATION furnishes the very best possible opportunity for cultivating and improving style ; because while others are talking, we can both listen and arrange our ideas and language. Those who cannot be really eloquent in conversation, cannot be eloquent anywhere. It lacks neither interest nor excitement, because both are brought to their highest pitch of healthy action. There is also something in the very nature of this conversational interchange of ideas and feelings—in answering, replying, and answering again—every way calculated, not only to elicit mental action and beauty of sentiment, but also to facilitate this eloquent, charming, forcible expression. In public speaking, the sentences must be cast too rapidly to allow that strength of thought, that arrangement of ideas and sentences, or that beauty of diction, amply provided for in conversation. But these facilities are too little improved. Neighbors spend far too little time in this interchange of ideas and sentiments. Man was made to talk much. One boon my soul desires—frequent and protracted CONVERSATIONS with those choice spirits occasionally met in our journey through life. Few know how to converse, or attempt to improve. Most conversation is tedious. Few talk IDEAS, and fewer still take pains to express them WELL. But when we do meet kindred souls, or those highly gifted in conversation, hours become minutes, so much more do we enjoy and live in their society, than in ordinary life. Oh ! for a life-time, an ETERNITY of such enchanting converse !

One conversational excellence should be generally adopted. Each should speak longer AT A TIME ; say from one to five minutes, or till he has fully presented his particular idea in its various bearings. To do this effectually, a score or two of sentences—a young speech—may sometimes be required ; but let the others wait and listen without interrupting till their turn arrives, and then pursue a similar course. This will take time, but GIVE time ; for how can it be spent more pleasantly or profitably ?

Let us then cultivate this glorious gift, and improve those conversational faculties thus bestowed and even urged upon us by our bountiful Creator. Their assiduous improvement will enable us to diminish existing blemishes, and add many strokes of beauty and impressiveness, perhaps enable us literally to charm our fellow-men by the perfection of our diction and composition, and contribute more to the happiness of ourselves and others than if we possessed fortunes.

CORRESPONDENCE also furnishes another excellent arena for the exercise and consequent improvement of Language, and indeed of the whole mind. It is naturally and eminently calculated to perfect our style of expression, and should be universally practiced. If you have little time, yet *take* time thus to cultivate Language as well as to cement the feelings. Authorship should not be confined, as now, to the few. All should put thoughts on paper, and apply to themselves this stimulus to communicative progression. The time will come when that mass of intellect and exalted sentiment now pent up in “the million” will be developed—when men will traffic in the productions of mind as much more than in lands and goods as they now do in the latter more than in the former. Ideas will yet become the great staple of human commerce. The press is to be augmented a hundred thousand fold. Com-

municating and receiving ideas are yet to engross most of human time "Knowledge shall run to and fro, and be increased" illimitably. In short, the exhaustless beauties and powers of the human mind are to be developed beyond our utmost stretch of imagination, by this verbal and written inter-communication of ideas and sentiments. For this mainly was man created; and I hail with joy cheap books, cheap postage, photography, every increased facility for the *manifestation of mind*, and exhort all to take and make every suitable opportunity to *express their ideas*. Also

USE GOOD LANGUAGE.

To communicate *well* is more important than quantity. Speaking ungrammatically and bunglingly is even injurious, because it confirms a bad practice. It is ever more essential to express ourselves elegantly and forcibly than to rattle away without sense or beauty. The sole constitutional office of Language being to express our ideas and sentiments, it becomes more and more perfect and useful, the more effectually it subserves this sole end of its creation. Hence, whenever a few appropriate words express more than many inappropriate, they accomplish more and are preferable. In general, the fewer words the better, provided they fully convey the precise *meaning* intended. More are useless, clogging lumber.

PERSPICUITY, ORNAMENT, NATURALNESS, ETC.

PERSPICUITY is the first and highest communicative excellence. You speak and write solely to be understood; and the more you enable listener and reader fully to comprehend your precise ideas, the more perfect your communicating powers. Seek perspicuity *first*, so that your entire mental operation may be so fully and clearly conveyed to the listener and reader, that they can neither mistake nor doubt. Be distinct and specific.

Next, be *impressive*. You speak or write solely to impress your own mental operations on their minds. Then, so express them as to render the transfer entire and complete. In attaining both these ends, more depends on the general frame-work of sentences than their wording. Especially do we require to begin and end right, as well as to insert their various adjunctive clauses, each in their own places. There is a right and wrong arrangement for every division, idea, sentence, clause, and word, of every discourse and work, as much as for hand, eye, and every part of the body—one which helps deepen and perfect the general and specific impression. The difference in the effect produced by transposing clauses and words is indeed great, as all can see by placing them differently in the same sentence. In fact, when walking or at work, so that the mind can be employed in self-improvement, to frame ideas into sentences, and then alter and modify in order to perfect them, is a most excellent mental discipline, as well as promoter of correct and forcible conversation and delivery.

Add *ornament* also to perspicuity. Nature adorns all her works—is indeed one grand galaxy of beauty. Beautiful, charming, the flower-spangled lawn, the human form and face—all creation; yet what is as *perfectly* enchanting as elevated sentiments and sublime ideas elegantly expressed? You may gaze in ecstasy on a beautiful face—the highest order of beauty of form; but let me behold beauty of soul, as mani-

festated by words. What else embodies more of the truly Divine? Has Nature provided so amply for adorning her physical works, and not for still farther ornamenting her highest work of all? Has she stamped so high a grade of beauty on the human form and face, and one far higher on the soul, and yet neglected to adorn its principal avenue of manifestation? Such ornament has been created.

We speak properly of "flowery language" and an "ornate style." Let others paint the external man, me the internal. Give me elegance of style, I care naught for gaudy attire or splendid epuipage. And yet how many a try-to-be beauty spends hours daily in preparing and putting on these outward adornings, or rather deformities—which are perfectly ridiculous in themselves, and tolerated only because fashionable, without making any effort to beautify the mind, or polish its highest order of manifestation. What is more supremely ridiculous than a lady, fashionably attired from head to foot, and assuming all the airs of would-be attractiveness, yet whose language is ungrammatical? The eagle and turtle harnessed up together would make a better match. Crowns on simpletons would be less incongruous. Rather elegance of expression with rags, than showy attire with awkwardness of expression. Strange that standards thus utterly absurd should be allowed to govern rational beings? They would do for monkeys; but for sensible men to rate fashionable habiliments above this second highest mental accomplishment, shows how low in the scale of being man yet remains. The mere *style* of dress—not its comfort, or utility, but its particular *fashion*—really, to what does it amount? But to esteem conversational excellence so much below what is so utterly insignificant—how lightly is so exalted an accomplishment esteemed! Let such glitter on; but let all who value *mind* take unwearied pains to improve its verbal manifestation. Let us develop by culture that exhaustless beauty of style conferred on all by Nature, and on some so lavishly. Oh! if men would but take half the pains to ornament their conversation which they do their persons, every sentence would be charming, and every book enchanting, and all interchange of idea a perpetual feast. Let us all strive to beautify and perfect every sentence we utter and write. Still, more ornament than sense is disgusting. We require the "sweet ~~with~~ the useful," but the latter governing.

Naturalness or simplicity is another important requisite in a good style. Whatever is natural, is therefore beautiful and also perfect. Of nothing is this more true than of the manner of expressing ideas. A strained, labored, far-fetched, artificial, involved style, is proportionally imperfect. Chalmers's style I do not favor. It is over-wrought, swollen, difficult of comprehension, and to me, far less interesting and impressive than one more natural and less artificial. Our words should be placed in nearly or quite the same order on paper in which we speak them. One great fault of modern style is its departure from this oral and natural standard. Let *simplicity* and naive characterize all you say and write, as well as your style of expression. Whoever is natural in this respect is therefore elegant.

EMPHASIS, ARTICULATION, INTONATION, ETC.

Mere words express by no means all the ideas and sentiments conveyed by conversation and speaking. A far higher, finer instrumentality of communication consists in the *way* they are spoken. The same

words, placed in the same order, can be so uttered as to signify precisely opposite meanings. Thus, "gone to Boston," can be so spoken as to declare that the person before mentioned has gone, to ask if he has gone, and, uttered ironically, to deny his having gone. Or we can so utter given words and sentences as to enhance their meaning from a slight grade of emphasis along up to a most powerful condensation and augmentation of meaning, just by different intonations, inflections, and degrees of emphasis. The Author is not attempting to give a work on elocution, though one should be written *phrenologically*—that is, analyzing the mental faculties, and showing what intonations express each one of them—but will call attention to those items worthy of special attention.

1. EMPHASIS. Language is so formed that many of the words are unimportant, and require to be slid along over lightly, while others require to be uttered with the entire stress and stretch of the vocal apparatus, in order to convey their entire meaning. Thus—of, the, is, and, are, and the like, are usually unemphatic, though sometimes the emphatic words of sentences. When not emphatic, utter them distinctly but lightly, so as to allow the words which *are* emphatic, to stand out by contrast in more bold relief. Those who emphasize most of their words, emphasize none; because this perpetual tension of the vocal apparatus will not allow that limber play so indispensable to correct emphasis. Such, too, generally induce bronchital difficulties, by this perpetual straining. I speak not of loudness, but of hitting every word a hard vocal rap as it is uttered. But relieving the voice by uttering the less important words lightly, allows you to come down with *mighty* emphasis where great power of stress is required, and also to talk with such perfect ease as not to strain or irritate the vocal apparatus.

In order to give these emphatic words their full force, stop just before and just after uttering them, as if a comma, semicolon, or colon—according to the amount of stress required—were placed before and after. This will both relieve the vocal apparatus so that it can come down with power upon whatever requires power, and also prepares the hearer's mind for its reception; and in general, the longer this pause, the more emphatic; though it can be prolonged so far as completely to break the connection, and therefore sense. To still farther augment this power of emphasis, put your stress mainly on the emphatic *syllables* of the emphatic words. Thus, in order to utter tremendous with force, do not emphasize every syllable, as *tre-men-dous*, but only the *men*, as *tre-men-dous*—not *overwhelming*, but *over-whelm-ing*, and thus of all other words. Yet utter these unemphatic words *distinctly*; that is, form them fully, though lightly. A clearness of enunciation indicates clear thoughts and intense feelings; whereas those who only half form or articulate their words, only half feel and think, or are poorly organized. But those whose articulation is distinct have point and meaning in what they utter, because their minds are pointed.

Inflection embodies and expresses even still more character and meaning than emphasis. *Tones* speak louder than words. The way we *end* our syllables and words, conveys vastly more meaning than even the words themselves. Indeed, they embody the great secret of effective conversation and speaking. All that is thrilling, pathetic, and soul-

stirring, is conveyed by these tones. They are to vocal expression what nerves are to the body—are its “thunder and lightning.” Their power is incalculable. No means of writing them has yet been devised—though will be ultimately—and hence the superiority of the voice over the pen—of extempore sermons over all written productions, however well composed. The latter omits these effective *tones and inflections*.

The fidelity and minuteness with which these correspond with the thoughts and feelings are perfectly astonishing. They neither fail nor omit to express perfectly every mental operation. Thus, let me listen through a wall to conversation in an adjoining room, without hearing one word spoken, and I will tell you whether it is ordinary or extraordinary; and if the latter, what emotions the several speakers express. I will also tell you whether they have ever loved, or been disappointed, or are scolds, or are amiable, even though they may be talking on nothing calculated to elicit these intonations. I will also tell you whether they are refined or gross; sensual or pure-minded; dull of comprehension or quick of perception and mental action; are tame or energetic; talented or half-witted; religious or irreligious—though not whether they belong to church—and thus of all important characteristics. Nor would any money buy this power, and the information and pleasure it affords.

A single illustration of *how* this is done, must suffice. Some faculties or emotions cut these intonations off short. Combateness does this. Others prolong them. Of this class are the Affections. Whoever has been thoroughly in love, *prolongs* these intonations or endings of words, very properly called “varnishes” of the voice. Veneration also prolongs and solemnizes. Mirthfulness shortens, but in a very different manner from Combateness. Causality imparts weight or body to them. Ideality polishes and elevates. I repeat that every faculty is faithfully reported in these vocal enunciations, which the ear catches and interprets with wonderful precision and fidelity. Still, this is not the place to any more than *name* this subject, and the importance of studying and perfecting intonation by that *culture* already shown to improve every department of our nature. In addition to this, notice the intonations of children when animated in conversation, for their tones are admirable, because not yet warped by art. Woman, also, especially when any way excited, will give you better *practical* lessons in elocution than you can obtain anywhere else. Especially will these intonations of a superior woman happily married be inimitably touching, sweet, tender, and charming. Above all, let your intonation be *natural*. Never utter your words affectedly, as if trying to put on any thing double-extra.

How comes it that attention strengthens Memory?—Attention and Memory are alike effects of an active state of the faculties which know. Energetic actions of these, accompanied by clear perceptions, leave strong impressions, which are afterwards reproduced with more ease than such as have been so weak and transient as to be but little noted. Moreover, the faculty which takes cognizance of the phenomenal world, exercises an influence over the powers which know, and by exciting, better enables them to repeat their functions, and thus strengthens memory

ARTICLE V.

THE PHRENOLOGICAL ORGANIZATION AND CHARACTER OF WASHINGTON IRVING ; WITH AN ENGRAVING.



No. 17. WASHINGTON IRVING.

WE have selected this distinguished personage for analysis in this Number, partly because he furnishes an excellent practical example of Language—the subject of the preceding article—in both head and character, and partly because of the intrinsic excellence and power of his phrenological organization ; but especially because he furnishes an excellent practical proof and illustration of phrenological science. As his character is remarkable, his head should be equally so ; and thus it is.

Its first phrenological aspect and coincidence consists in the *size* of his brain. Though the Editor has no means of knowing its exact measure, yet he was once introduced to him, and as the ensuing conversation was conducted mainly by others, he had an excellent opportunity of observing both his Phrenological and his Physiological organization. As near as he was thus enabled to judge, he should estimate the size of his head at nearly twenty-four inches. It is also quite

spherical, and therefore the more massive in proportion to its measure. It is indeed a great head. Hence the origin of his mental power.

His Temperament, too, is equally remarkable. In it the sanguine or vital is very abundant, and hence that glow and thrilling interest with which he carries his readers along irresistibly with himself. He at once wraps you in his subject, and rivets you effectually to his story. This is because he so thoroughly interests *himself*, and this self-interest is imparted by his extremely susceptible physiological organization. He is, also, in his general character and intercourse what he is on paper—warm-hearted, cordial, whole-souled, and full of pathos. Yet this very characteristic prevents his forming many friendships, but renders those formed whole-souled and enduring. Hence, all his friends *love* him. He is known for amiableness wherever he is known at all, as well in society as on paper.

This intensity and cordiality of feeling are still farther augmented by his unusually large domestic group. His brain is massive in this region, as also in that of Benevolence. Hence his proverbial urbanity, courtesy, and unusually pleasing address. He is particularly attractive to woman. See how his writings fascinate the fair. His organ of attachment to her sex is very large; and contributes, in no inconsiderable a degree, to his flexibility and purity of style. Its deficiency produces that awkwardness, dryness, rigidity, and want of refined delicacy in style which it does in feeling and conduct.* But its presence polishes, lubricates, and softens all its possessor says, does, and is. Hence in connection with his susceptible Temperament, his gentleness, elevation of sentiment, and the beauty and fascination of his style.

To this his immense Ideality also largely contributes. See how broad and full his head above the temples. Where will you find an equal development of this perfecting organ? I never saw it larger, if as large. Not only is the whole head very wide and massive just above and before where his finger points, but it rounds and fills out at this organ in a most remarkable degree, as seen in the accompanying engraving of him, the likeness of which is excellent. His natural language, or the way he holds and carries his head, corresponds with the immense size of this organ, and also evinces its spontaneous and perpetual activity. Hence his choice of this posture in which to be taken. Now what is Irving's predominant mental characteristic? This same powerful and all-pervading *Ideality*. Every page he writes is but a transcript of that felicity and perfection it imparts to style, and exuberance of imagination so abundant in his character and productions. Behold this correspondence of extreme Ideality in character with

* See this point fully illustrated in "Love and Parentage."

equally extreme Ideality in organization, and then say whether the two are not related to each other by cause and effect. See how he paints all he touches, and adorns and polishes every sentiment—itsself finely conceived—with inimitable beauty and elegance of diction. His descriptions are as unrivaled as his Phrenology.

Language is also very large in *head* as well as character. See how full and swollen his eyes. Yet full as they are here represented, they are still more full in his head. Hence his copious, flowing style. Every sentence is filled out fully, and ends easily and smoothly. Every word is well chosen, and conveys the precise meaning intended. His writings embody as much beauty of diction and perfection of style as those of any other author, living or dead. They are the admiration of the *world*, and correspond perfectly with his phrenological organization. Unite his susceptible Temperament and massive Ideality with his immense Language, and you have Irving's style in Irving's Phrenology. His unequalled descriptive powers are the natural product of these phrenological conditions *when combined*. Wanting in either, he would never have become Washington Irving, but such a trio of extreme cerebral conditions, sustained by his immense brain and abundance of vitality, and brought to their climax by extraordinary Imitation, probably never existed. He stands out alone in cerebrality as he does in mentality.

This immense development of Imitation is evinced by the great width of his head at the frontal portion of the top. This faculty is indispensable to that descriptive talent so remarkably characteristic of his writings. Is there then nothing in character as coinciding with organization?

But we have yet to broach the crowning feature of both his organization and his productions. It is their *perfection*. Find the first flaw in them. Compare him, in this respect, with any other writer, and mark how he soars far above them all. A taste, purity, propriety, elegance, finish, chasteness, and uniform completeness, characterize all he says and writes. This perfection constitutes the leading embodiment both of his sentiments and his style. This results, in part, from his Ideality. Yet, from what does the immense size of his Ideality spring? From the perfection of his *organization*. This is evinced by the admirable physical *proportions* of every part of the man to every other part. He is large, yet as perfectly formed as any man you ever beheld. Neither too spare, nor too fleshy, nor too tall, nor too stocky, nor any way out of that perfection of harmony in structure which constitutes the crowning feature of his mental character. His face, too, evinces the same beauty of form, combined with strength and power. His nose, mouth, chin, cheeks, eyes, eyebrows, forehead, all evince a

perfection of symmetry, which you may look for in vain elsewhere. Mark the correspondent perfection of his mentality. Behold, also, a complete exemplification of that *oneness* of character shown, in former Numbers, to pervade every individual. A homely man could not write thus beautifully, yet might write with power, if power characterized his organization.

His very large Mirthfulness also deserves a passing notice, both on account of its size in his head, and its abundant manifestation in his writings. Who can read his story of Rip Van Winkle, or Knickerbocker, without being convulsed with laughter, from beginning to end? See in his Phrenology the correspondent and origin of this characteristic. This organ gives that squareness to the corners of the upper portion of his forehead so apparent.

Tune is also large, as is evinced by that swelling of his head just in front of where his finger touches his head. Such a physiological organization would necessarily give a musical soul, and we venture the prediction, yet know nothing of the fact, that he is *passionately* fond of good music, and also tortured by discord. This remark is not meant to guaranty his musical execution, but only *passion*.

His head is fully developed in the moral region, and his character corresponds. His writings abound with wholesome *moral* inferences and suggestions, and his conduct is unusually exemplary, and free from those deforming blemishes so incident to greatness.

It remains to account for his extreme diffidence, notwithstanding his having seen so much of the best society, and been so long a conspicuous personage. The cause is to be found in the extreme susceptibility of his nature, or excitability of his temperament, which *surcharges* his brain when he attempts to speak in public, and thus occasions frustration and consequent inability to command his powers. Yet this very susceptibility is the author and mainspring of his inimitable productions.

Form is also large, as is evinced by the great width or distance between his eyes. An illustrative anecdote. A fellow passenger who was an old schoolmate of Irving's, remarked, as we came in sight of Irving's homestead, that while traveling in the same car with him, the latter observed and recognized him from the farther end of the car, and, approaching him very cordially, shook his hand with much warmth, and called him by name, though they had not seen each other since they were school boys, and for over twenty years. This anecdote illustrates his sociability, as well as recollection of faces.

His temperament indicates a great amount of vitality and physical power, on the importance of which, as an indispensable condition of greatness, see Miscellany, and also the article on Judge Story, in the

preceding number. He is undoubtedly from a long-lived parentage. To inquire out the causes of Irving's capabilities would be in point—whether they were educational, or hereditary, or both combined, and what has been his history, especially while young and rising. His biography must be exceedingly interesting; yet it is no way essential to complete that correspondence between his Phrenology and mentality thus far pointed out.

ARTICLE VI.

FUNCTION, LOCATION, ADVANTAGES, AND CULTIVATION OF ORDER.

"Order is Heaven's first law."*

METHOD: SYSTEM: ARRANGEMENT; having a *place* for every thing, and things all *in* their places, so that they can be readily *found*: **systematic** arrangement of *business* affairs, *ideas*, *conduct*, etc.

LOCATED externally from Color, and beneath the junction of those bony ridges—the superciliary which come down the sides of the head, with the arch of the eyebrows—that is, beneath the eyebrows right above the outer angles of the eyes. When very large, it forms an arch, almost an angle, in the eyebrows at this point, accompanied by its projection or hanging over, as in Astor and Herschel, just internally of and above 30. It is large in Captain Cook. When small, the eyebrows at this point retire, and are straight and flat, wanting that arched projection given by large Order. It is very large in the accompanying engraving of Rev. Jas. H. Hotchkiss, who was formerly settled in Prattsburg, N. Y. He was one of the most methodical, systematic, and particular of men, in his habits, mode of preaching, church government, conversation, and every thing he said or did. Every book in his study was always in its own place, and every thing about him must be just so or he was disturbed. His doctrines were perfectly methodized, and in Presbytery, Synod, and General Assembly he insisted on a strict adherence to rules and precedents. This resulted also from large Veneration combined with his large Order. His Order took a mental direction even more than physical, because of the conjoint activity of his mental temperament. His sermons were as methodical as clocks, his delivery measured, and his words all marshaled each exactly in its own place.

* Our readers will do well to read this Article with more than ordinary care, as we shall have occasion, in the Article on the Sabbath in preparation for the next Number—see miscellany—to make use of some of the fundamental principles it contains. Indeed, this prospective use, occasioned its being selected for this Number, in part to prepare the way in this or the proposed Article in that.



No. 18. REV. JAMES H. HUTCHINGS.

Method and *uniformity* pervade all nature. They have stamped their regulating impress upon every work of *God*. Perfect *order* reigns supreme in the worlds on high and in the earth below. It has reduced perfect chaos to the most delightful *system* imaginable. It has arranged a place for every organ of the human body, and always puts them all in their exact places, so that they can the better perform their respective functions, *Locality* readily find them, and *Comparison* infer their location. Thus, it always puts the eyes in their places instead of in the back, or the soles of the feet, and the hands on the wrists instead of on the ankles or neck, and *systematizes* all the works and operations of nature. Indeed, but for this institution of Order, all creation would have been one vast Bedlam—one grand chaos of “confusion worse confounded,” to the complete destruction of its beauty, perfection, and utility. But this arrangement brings forth beauty out of deformity, and harmony out of chaos, so that all nature moves onward with a methodical precision as perfect in itself as it is beneficial to man. Yet even with this arrangement of Order in nature, but without this faculty in man adapting him to it, he could neither have applied nor even perceived it, much less converted it to beneficial ends. But both united enable him to incalculably augment his happiness through their instrumentality.

Large Order assigns particular *places* to particular things; ties to keep them there, and is much annoyed, perhaps angered, by disorder; arranges and keeps books and papers, and conducts business, labor, etc.,

systematically; and appreciates and desires method in the presentation of ideas, arrangement of sentences, clauses, and words; conforms to "Law and Order" in government, religion, etc., and thus opposes lawless measures, rowdiness, and mobocracy. *Small Order* throws things down where used last; is desultory in thought, conversation, and conduct, and regardless of method in every thing.

Its primary office is to keep its *own* things in their allotted places. Hence, though large in children, employees, and others, yet they may allow and even create disorder, not in their own things, but those of others; because this organ operates mainly in *personal* affairs. So, too, method is not incompatible with coarseness and destitution of taste, almost to slovenliness; or one may be very tidy but not at all systematic. Neatness is one thing but method quite another. The former is the product of Ideality, the latter, of Order. Again: this faculty *likes* order yet may not always keep it; perhaps on account of sluggishness and indolence, or because of *extreme* activity and consequent *perpetua' hurry*. *Desire* for order therefore measures its power; yet this desire generally secures the thing desired.

The advantages of Order are very great. That business man who does not keep his accounts straight, will surely fail; but that industrious farmer who repairs fences and keeps his implements in order and place, will thrive. If he tells John to yoke the oxen, and John asks where the yoke or chain is—if John does not know beforehand where to find the hoe, axe, scythe, rake, etc., down to the hammer and nails—mark it when you will, that farmer will fall behindhand, if not fail. But those who know just where to find whatever they want to use, because they *will keep* order, prosper; for system facilitates dispatch and doubles the work done; whereas disorder *wastes* time and substance, and is ruinous in its very nature. The "Friends" usually have this organ large, and their women generally very large, and accordingly they are as methodical as clocks; which doubtless contributes largely to their uniform thrift and business success. Mark this, ye parents who would render your children prosperous and happy, and early instil into them this all-important principle of order and dispatch. And how much more pleasantly that family lives when all always return every thing to its place, and of course know just where always to find whatever is wanted? Disorder also *sours the temper*, and thus inflicts an *incalculable moral* injury.

Still, it is sometimes *too large*. Too much costs more labor and worry to keep it than it is worth. "Enough is as good as a feast," but being *extra* particular has worked many a woman into a premature grave, and made many others fretful all their lives.

The cultivation of Order, therefore, becomes as important as *sys-*

tem is useful. To enhance its power, *be methodical*. Arrange tools, accounts, papers, every thing, and then *keep* them arranged. Especially *replace* what you use. This is the main element of order, after all. Brush up the outward man. Cleanse the person. Exchange soiled linens. Preserve *personal order*.* Especially observe *intellectual and moral method*; and if unmarried, beware how you "join hands" with one who is forever getting *ready* to go or do; for this indicates either disarrangement, so that they cannot find their things, or else more *niceness* than dispatch. To train *children* to habits of order, is doubly important. Give them a drawer or trunk of their *own*, and encourage and require them to arrange and keep all their things in specific places—to fold and lay away their garments; put up their hats; replace their playthings; lay their clothes at night where they can be found in the dark, or dress quickly in case of fire; keep their books whole and in place; and *take care* of every thing.

MISCELLANY.

"At the invitation of Dr. Homer Bostwick, of No. 75 Chambers-st. we witnessed on Saturday a Surgical Operation upon a patient in the state of Mesmeric Sleep. The operation was performed at No. 152 Church-st., and consisted in the removal of an adipose tumor from the back. The patient was a colored woman named Emeline Brown, a servant in the family of Rev. Dr. Higbie. She was magnetized, by Daniel Oltz of No. 80 Chambers-st. After the patient had been thrown into the proper state, Mr. Oltz left the room. Only five minutes were occupied in magnetizing the patient. She sat in a chair, her head thrown forward and resting on a table. There was every indication of a state of perfect unconsciousness.

Dr. Bostwick, before commencing the operation, stated that he had been entirely skeptical on the subject, but had desired in this instance to subject the claims of magnetism to a practical test. Mr. Oltz, the magnetizer, had not known the patient until some three days previously, and had magnetized her only some four or five times, at Dr. Bostwick's request.

The magnetizer having pronounced the patient in the proper state, Dr. Bostwick (assisted by Drs. Childs and Stearns,) proceeded with the operation. He first made an incision about eight inches in length across the tumor, and then proceeded to remove it by the usual process. The operation lasted three minutes and required no small amount of cutting. We stood within two feet of the patient, and watched her narrowly. There was no muscular twitching and no manifestation, whatever of sensibility to pain, or even of consciousness. A physician examined the pulse and said it was quite natural, though somewhat feebler, perhaps, than usual. A dead body could not have exhibited stronger insensibility to pain. The

* Some will retort, "Physician, heal thyself. Keep yourself more trim and tidy." Yes, when I've nothing to do more important; but let me first methodize my *mental* productions.

tumor weighed ten ounces. The wound did not bleed near as profusely as such wounds do when the patient is in a natural state. The whole operation of removing the tumor and dressing the wound occupied just half an hour.

The wound having been dressed, and the garments of the patient adjusted, Mr. Oltz awoke her by a few passes, which occupied less than a minute. Her appearance was much like that of a person suddenly aroused from ordinary sleep. Questions were put to her implying that the operation had not been performed and that she would have to be magnetized again. She said she would rather submit to the operation at once in the natural state than wait any longer. She was asked if she did not know that the tumor had been removed. She replied in the negative, and with every appearance of perfect simplicity and integrity, declared that she had felt no pain, and was wholly ignorant of whatever had transpired during her sleep.

There were present as witnesses, including several Reporters for the Press, some dozen persons. Among them we name the following gentlemen :—Dr. Parmy ; E. A. Lawrence, from the Rooms of the House Missionary Society ; J. R. S. Van Vleet, from the Office of the Courier and Enquirer ; E. A. Buffum, Reporter for the Herald ; Dr. H. H. Sherwood ; Dr. Edward Spring ; Oliver Johnson, Assistant Editor of the Tribune. There were others whose names we did not learn.

We have no comment to make upon the facts thus stated, except to express our perfect conviction that there was no collusion. In fact we see not how deception could have been possible under the circumstances. The most obstinate skepticism must yield in the presence of facts like these."—*Tribune*.

"MESMERISM AND SURGERY.—On Tuesday last a surgical operation was performed on a lady in Byron, when she was in a magnetic sleep, which is of so novel a character, in this vicinity, as to be worthy of notice.

The lady is Mrs. Tuttle, the wife of Mr. Nelson Tuttle, a respectable farmer in Byron ; the magnetizer was J. C. Walker, a gentleman who is teaching a school in the neighborhood of Mr. Tuttle. The operation was the removal of a tumor from the shoulder, partly over the joint ; the operator was Dr. Joan Cotes, of this village.

The facts, as related to us, are briefly these :—

Mrs. Tuttle, who is about thirty years of age, had been troubled with the tumor for several years, and when its removal was determined upon, the idea occurred to Mr. Walker, (who it appears is an adept in mesmerism,) that it might better be performed when she was under the influence of magnetism. He accordingly magnetized her seven or eight times between the 8th and 17th inst., on which day the operation was to be performed as arranged between the husband and doctor, though unknown to the patient.

When Dr. Cotes arrived at twelve o'clock, she was in the magnetic sleep, and had been so half an hour. Dr. Lynde, of Byron, and some fifteen or twenty other persons were present, and the operation was performed at half past one—it occupied about three minutes, and during the whole performance the patient appeared perfectly tranquil and unconscious of what was going on. The tumor was about three inches long by two and a half broad, and to extirpate it, required an external incision of near six inches long, and then to be dissected from the bone. She

was kept in the mesmeric state for three hours after the operation, making five hours in all, and when Mr. Walker awoke her she was perfectly unconscious of all that had occurred.

Whatever opinions may be entertained of animal magnetism in the abstract, this case is too strongly authenticated to admit of doubt."—*Batavia N. Y. Times*.

Clairvoyance Tested.—Facts like the following deserve record. We shall some day explain their rationale.—ED. JOUR.

"A gentleman in England lately offered to give £5 to any charities if a mesmeric clairvoyant could read with his eyes covered, to the satisfaction of a committee of twelve gentlemen. A youth was accordingly mesmerized, and 23 pieces of plaster placed over his eyes. The gentleman whose money was at stake, and who was extremely skeptical on the subject of mesmerism, then produced three papers, which had not been previously seen by any one in the room, and the mesmerizer having breathed upon them, they were handed to the boy, who read them quite correctly, and with considerable facility. He then made out the number and value of a £5 Bank of England note. The scrutinizers declared the result to be perfectly satisfactory. Nine out of the twelve committee-men did the same, and the money was accordingly handed over."

"*Electric Light.*—A Belgian savant has just discovered that electric light, directed on the human body, makes it so diaphanous as to enable the arteries, veins, and nerves to be seen at work, and their action to be studied."

We shall one day know much more about the *mode* and *process* of animal action and function than we now do.—ED.

The Cost of War.—"Give me the money that has been spent in war, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child, in an attire that Kings and Queens might be proud of. I will build a school-house on every hill-side and every valley over the earth. I will supply that school-house with a competent teacher. I will build an academy in every town and endow it—a college in every State and fill it with able professors. I will crown every hill with a church consecrated to the promulgation of the gospel of peace. I will support in its pulpit an able teacher of righteousness; so that on every Sabbath morning the chime on one hill shall answer to the chime on another, around the earth's broad circumference, and the voice of prayer and the song of praise shall ascend as one universal offering to Heaven." [Elihu Burrett.]

The mercantile shipping of the civilized world amounts to about 8,000,000 tons, which is worth, new and old, \$30 per ton, and nets, clear of interest, insurance, &c., 10 per cent., or \$24,000,000 per annum. *The appropriation to the British Navy for the current year, is \$33,620,200!!* Is not this a sober fact? that the annual expense of one nation's navy exceeds the net profit of all the mercantile shipping owned by the civilized world?

The war-debts of the European nations amount to \$10,000,000,000. It would require the labor of *four millions* of men, at \$150 per annum for each, to pay the *interest* of this sum at 6 per cent. To pay the principal, it would be necessary to levy a tax of at least **TEN DOLLARS** on every inhabitant of the globe! Another fact, rendering this more impressive, may be found in the "scrap of curious information," that no heathen nations are in arrears for the butcheries they have perpetrated on the human race. They pay cash down for all that is done for the devil under their hands. Christian nations alone "go on tick" for that kind of service.

From March 4th, 1789, to June 30th, 1844, our Government expended on the War Department \$663,438,851. The interest of this sum, at 6 per cent, would build Whitney's great railroad from the Lakes to the Pacific, of 2500 miles in length, at \$15,000 per mile; and thus erect a highway for the commerce and communion of the family of nations, which should be reckoned in all coming time one of the greatest enterprises that ever blessed the race.

In 1842, there were produced in the United States, 100,000,000 bushels of wheat and 140,000,000 bushels of Indian Corn; which, at \$1 per bushel for the former, and 25 cents for the latter, were worth \$135,500,000. Fifteen per cent., clear of the interest of the capital invested in lands, implements, hired and personal labor, is a liberal estimate of the profit accruing to the wheat and corn grower. Then the profit of this amount of grain would be \$20,325,000. The appropriation to the army and navy, during the same year, was \$20,150,501. In other words, the army and navy ate up the whole harvest of wheat and corn throughout the Union! Will not the hard-working farmers think on this fact?

The Government, though carrying on extensive armories of its own, has recently contracted with a private company in Connecticut for the supply of 30,000 pistols, at \$6.50 each; or 195,000 dollars' worth of those weapons so much in vogue with duelists and assassins. The American Bible Society congratulates itself on receiving, the past year, \$166,652, the aggregate of all that has been given through the Union for the dissemination of the Word of Life at home and abroad. So it goes; Christendom expends more in one year on the means and instruments of human slaughter, than has been given to the promulgation of the Gospel since Jesus Christ died on the cross!

E. B.

Worcester, Nov. 8th, 1845.

Statistics like the foregoing furnish indubitable *tests* or *summaries* of the prevailing characteristics of those human masses of whom they are made. For such masses to spend more money on pistols than on Bibles, is *absolute* proof that they *value* pistols most. Mankind is yet *essentially animal*, as the above estimates fully prove. When they become as moral and intellectual in masses as they now are animal, they will spend in public education and intellectual improvement these immense sums now spent on war. Behold the humiliating spectacle! The most enlightened nation on earth squandering \$20,000,000 *annually* simply to *keep up* its warlike aspect in times of *peace*! Spend one-hundredth part of this sum in disseminating among men a *knowledge of their natures*—say in employing government lecturers on Phrenology and Physiology, and disseminating works on these subjects among the poor, and behold the mighty moral revolution it would effect, and the amount of human *happiness and virtue* that would result therefrom!

Great Men Abound in Vitality.—That a great abundance of *vitality* is essential to greatness, was inculcated in our March Number. We copy the following as illustrating the same point. A tendency to corpulency indicates a great abundance of vitality—indeed, is *made up* of superabundant animal energy deposited in the form of *fat*. This vitality worked off by the brain produces mental greatness. But no one can be mentally great without this vitality, any more than a splendid steamboat can move without its *steam*. This vitality let upon the brain produces mentality in proportion to the amount the former *works off*. But it must be *manufactured* before it can be thus worked off. It was very abundant in Byron. Hence his tendency to corpulency; which, however, he could have reduced effectually by *working it off* mentally or physically, and thus still farther enhance his greatness.

"Byron, like George IV., was horrified at the idea of getting *fat*: and to counteract his tendency to corpulency, mortified his epicurean propensities. Hence he dined four days in the week on fish and vegetables; and had even stinted himself, when I last saw him, says Medwin, to a pint of claret. He succeeded, it is true, in overmastering Nature, and clipping his rotundity of its fair proportions; but with it shrank his cheek and his calf." This the fair Guiccioli observed, and seemed by no means to admire.

See a more explicit explanation of this principle in the analysis of Bonaparte's character in the Phrenological Almanac for 1846. The great amount of vitality

possessed by Judge Story, bears on the same point. Indeed, the necessity of abundant vitality is absolutely a great *practical truth*, too important to be thus cursorily dismissed. We shall therefore take frequent opportunities hereafter to enforce its necessity, and show how it can be augmented.

The Sabbath.—With the views on this subject contained in Volume IV., the work on Religion, the Editor has never been fully satisfied because they hardly come up to or interpret the whole of the Phrenological doctrine on that subject. After that article was written and stereotyped, more than two-thirds of it were cut out of the plates. This left it still more imperfect. Since then he also hopes his views have made that progress—which he has shown to be the order of nature—in this as on other subjects. At all events, the next Number will contain an article on this subject.

Ancient Poets and Orators are generally considered far superior to modern. That this current opinion is erroneous, we shall endeavor to show in our June Number.

Dr. Wieting is now Lecturing in New-York on Physiology, illustrated by two six feet manikins, and a great variety of models and drawings. We have long intended to recommend him to the favorable notice of our readers but have deferred it on account of room; but will here say with **EMPHASIS**, GO AND HEAR HIM all who can, for he will give you a hundred fold the worth of your money. More, soon, of the Doctor and his apparatus.

Phrenological Developments of two Casts, A. and B.—These casts were sent by express from an unknown source, some months since, to the office of the Journal, with the request that they be examined by the Editor, and the result published in the Journal, with the promise, after this had been done, of a history of the persons on whose skulls they were cast. Compliance with this request has been deferred month after month for a variety of reasons which we need not now stop to mention, the leading one of which is, that we all are very apt to postpone much longer than was at first intended what does not absolutely require to be done immediately. We have two others postponed for a similar reason, all of which will be examined in the June Number.

Phonography.—Our promise, made in the February Number, to give our readers some definite idea of this important subject, we propose to redeem in our next Number.

War.—It is only by employing much self-control that the Editor can withhold remarks on the belligerent aspect of our national affairs. If his proposed series of articles on Republicanism, announced in the December Number, were sufficiently advanced, he would handle the matter rather freely; the Journal is bound in due time to expose the imperfections of government and point out a more excellent way.

A Cure for the Ear-ache.—Take a piece of the lean of mutton, about the size of a large walnut, put it into the fire and burn it some time, till it becomes reduced

almost to a cinder; then put into a clean rag, and squeeze it until some moisture is expressed, which must be dropped into the ear, as hot as the patient can bear it.

Of the virtue of the above prescription we know nothing experimentally; but the following is the method pursued in the Editor's family: Bind a cloth wet in water—cold if not disagreeable to the patient—over the ears, and a short time will see the patient relieved. Ed.

Hereditary Query.—The parricide Dubarry, recently condemned to death at Tarbes, France, was to have been executed on the 12th February. The criminal archives state that one of his ancestors, named like him, Jean Marie Dubarry, was executed for a similar crime on the 12th Feb., 1764. Singular coincidence of crime, name, and date.

Query. Did any hereditary influences tend to induce this result? Ed.

The Phrenological and Physiological Almanac for 1847, edited by L. N. Fowler, is already out. It has been published thus early because heretofore it has always been called for long before it was ready for delivery. We have not room to notice its contents in this number, but shall do so hereafter. It is amply illustrated by engravings. Mailable. Price 6 cents single copy, or twenty-five copies for \$1. Address Fowlers & Wells, 131 Nassau-st., New-York.

Good Books.—Many a day laborer sighs for the easy task of Authors who have only to sit at their desk, shaded from the summer's sun, sheltered from the pelting storm, and protected from the winter's chilling blast. Yet such are ignorant alike of the extreme fatigue consequent on writing what is fit to be read, and on the disagreeableness of the required confinement. I have tried many laborious avocations, and say, experimentally, almost any other sooner, as far as ease is concerned. To sit or stand, not by the hour or day together, but year after year—the entire meridian and perhaps decline of life—at the desk, in substantially the same posture, with a necessary crook of the spine, generally so constant as to cause perpetual pain, perhaps a steady pain in the head proceeding from overtaxing the brain, and much more to the same effect, is not exactly child's play. But the worst features of this avocation spring from that exalted state of cerebral action requisite for successful composition. What an author writes when dull, will soon set his readers to sleep. To be read, he must write under the highest possible state of mental action, and this drains the system of energy more rapidly than any thing else can do. The total prostration of body and mind consequent on a powerful effort at composition cannot well be described on paper. This same cerebral action also withdraws the blood mostly from the extremities and skin, and concentrates it in the brain, thus exposing him to colds, disease, and premature death. Well are his productions called works, for none require more labor.

On the value of good books, hear Milton:

“Who kills a man, kills a reasonable creature, God's image; but who destroys a good book kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life. It is true no age can restore a life whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecutions we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and, if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the etherial and fifth essence, the breath of reason itself, slays an immortality rather than life.”

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ARTICLE I.

ANALYSIS, LOCATION, FUNCTION, ADVANTAGES, CULTIVATION, AND RIGHT
EXERCISE, OF TIME.*

Cognizance and recollection of *when* things occurred—of *duration*, *succession*, the *lapse of time*, of *dates*, and the *length* of time between one event and another: disposition and ability to keep the *beat* in music and dancing, and the *step* in walking; to tell *when* things occurred; carry the time of day *in the head*; ect. *Located* half an inch above Order, and outwardly of Locality, in the middle range of organs.

The *past*, *present*, and *future* appertain to all things. Events necessarily occur *before* or *after* each other. Even life itself is composed of one continuous chain of *successive* doings and events. From birth through infancy, youth, maturity, and old age to death itself, every year, day, hour, second, and item of existence *precedes* its successor and *follows* its predecessor in point of time. Instead of being placed in the midst of one monotonous *now*, man exists in the present, and looks back upon the past, and forward to the future. But for this constitutional arrangement in nature, all doings and mental exercises which relate to the past and future would have been annihilated, and all conception of any other period than the present—than one unchanging monotony—obliterated, and therewith the existence of years, seasons, months, days, hours, seconds, and every thing appertaining to infancy, childhood, adolescence, middle and old age, time, and eternity, been extinct to man; which would effectually have broken up the present

* Copied from Memory. No illustrative engraving can well be drawn to represent this organ.

order of things. Or with this arrangement in nature but without this faculty in man, though this system of periodicity would have existed, and times and seasons have succeeded each other, yet such existence, together with all conception of the past and the future, would have been as utterly inconceivable to man as the beautifully blended colors of the rainbow are to the blind, or exquisite music to the deaf. But with this institution of time in the nature of things, and this faculty in man adapted to it, we are put in relation with all time, and even eternity; can hold converse with what has been and will be for thousands of years each way; can enjoy the present and divide and subdivide the past and future to our liking; appoint particular times for specified transactions, and tell when they arrive; and have a time for every thing and all things in their season.

This arrangement of periodicity appertains not to man merely, but also to *universal nature*. It bids the sun, moon, and stars rise and set at the prescribed minute. It ushers the seasons in and out periodically and in their order. It matures grains, fruits, all the productions of the earth, in their respective seasons. It renders all nature one vast but perfect self-time-keeper. It relates infancy and every other period of life to each other by one continuous succession, and all to its final termination in immortality! Its duration, both past and present, is indeed *infinite*. To it, thousands of ages are but a day. Multiply every atom of creation by *trillions of eras*, and you only begin to recount its past duration or future continuance! Eternity alone can measure it! And the existence of this faculty in man adapts and guaranties his existence throughout its illimitable range! Yes, man is indeed *immortal*!

Large Time keeps the time of the day, week, year, etc., in the *head*; notes and remembers *when* things occurred, and in narrating them gives their *dates*; keeps the beat in music, and is tormented when it is not kept; preserves the step in walking, and walks in pain with those who break it; recollects what events transpired before, and what after each other, or the order of their occurrence; has or desires a time for every thing, and all things in their seasons; wishes to eat, retire, rise, etc., at appropriate hours, and notes and recollects whatever appertains to times and seasons, such as dates, appointments, chronology, and the like, easily and correctly. *Small Time* occasions forgetfulness in these and kindred respects, and remembers them imperfectly and with difficulty as far as it does at all; often fails to notice that appointed times have come, or excuses itself with "I did not think it was so late;" and is less particular in time habits and doings. It however requires less Time to keep short intervals of time, as in music, dancing, and walking, than to bear the time of day or night in *mind*.

"There is a time for all things," and all things should transpire in their season. Is it not important that the sun, moon, and stars rise and set to their appointed second? What confusion would their irregularity cause throughout even the universe? Does Nature regulate her operation by keeping the most *perfect* time, and shall not man, the highest of her works, also observe a corresponding periodicity? Was this institution created in vain, or man adapted to it for naught? If Nature without timing her operations, would be rendered so imperfect as to be valueless, shall man mar his nature and blast his happiness by not observing times and seasons? And since periodicity in her is so incalculably beneficial in all her operations, shall not man also follow her teachings by observing that regularity of which she sets so perfect a pattern? Indeed, she *compels* such observance in part; and the more perfectly he times himself by Nature's clockwork, the more effectually will he secure his own happiness by observing her laws. But in failing to observe her times and seasons, he violates her laws and incurs their penalties. How plainly she teaches and how rigidly enforces having a time for every thing, and doing all things in their allotted seasons? Does she teach the importance or enforce the necessity even of eating more effectually? Time was created to be exercised as much as Alimentiveness. We neglect both at an equal peril. All our happiness consists in *exercising our faculties*. Hence, to omit such exercise is to curtail such enjoyment—is even to violate Nature's *demand* for their exercise, and therefore to substitute sin for obedience and suffering for pleasure. The more perfectly, therefore, we observe her institution and requisition for *periodicity*, the more virtuous and happy we shall thereby become. Irregularity is *wrong*, because it induces suffering.

Let us all, then, follow this teaching and requisition of nature. Let us *appropriate* or *lay out* all our time, and then adhere strictly to such appropriations. Let us appoint a specified time to rise, breakfast, dine, sup, study, transact business, and even particular kinds, recreate, retire, and prosecute every avocation of life. Than this, few things are more promotive of health, happiness, and even life itself; for where is the aged person whose habits are not regular, or what tends to prolong life more than regularity of habits? How incalculably more, also, we can accomplish as well as enjoy by pursuing this regularity? Have no set time for any thing, and what loss of time, derangement of affairs, and perpetual confusion ensue? But how appointing particular times in which to do particular things, facilitates dispatch, and institutes perfect clockwork throughout all the habits and operations of life.

Since this periodicity is thus important in eating, sleeping, business, and the like, is it not as much more so when applied to the higher faculties as their functions are more exalted? Should we not, then,

set apart particular *times* for the exercise of intellect and moral sentiment, and even for each one of these higher faculties? And these seasons ought to be *daily*. In fact, no day should be allowed to pass without our improving certain portions of it in cultivating these god-like powers. Indeed, these noblest functions of our nature should take *priority* in occupying our time. We should appropriate certain hours daily to reading, reflection, the cultivation of memory, and, above all, to the worship of God. Nor hours in the day merely, but days in the week and year. The observance of religious days, festivals, fasts, and ceremonies, not only coincides with the nature of man, but is absolutely necessary to perfect that nature.

FORMING PERIODICAL HABITS IN CHILDREN.

Since regularity of personal and business habits is so indispensable in adults, its early formation in children is equally important. Begin in the very cradle. Put them to bed at particular hours, and they will soon fall asleep spontaneously when their time arrives, and also awaken at just such times every day. Feed them regularly and they will never tease for, nor require food between meals, indulgence in which is decidedly injurious. And thus of every thing else. The power and utility of habits thus formed, are incalculable. Even indifferent habits well followed become beneficial. How much more, then, those that are good *in themselves*? Mothers, by as much as you love your children—by as much as you desire their prosperity and even life—mark and follow this direction. It will even save you a vast amount of time and trouble, as it will them of ill-temper and even temptation to sin. You are not permitted to confer many equally great blessings on them. Better form one good habit in a child than leave it a legacy of millions. That child who has been trained up to regularity is richer than Solomon and Cræsus together. But poor indeed is that youth, however large his property, who has no such fixed periodicity of habits. Liable even to become vicious, which well-established habits, especially of retiring, would prevent. In short, few things in the training of children are equally important, or even in perfecting our own characters as adults. Do not these remarks commend themselves to the experience and the common sense of all who have either? Will not all commence their vigorous practice *forthwith*, and continue it through life?

All these and many kindred advantages are the natural products of Time, when its function is vigorous and rightly exercised. Then how incalculably important its assiduous cultivation? To strengthen this invaluable power, *exercise* it. This can be affected, not by relying upon your time-piece for the hour, but on your *head*. Bear in mind the time of day, and the day of the week and month. Often pass

judgment on the time of day, and keep in mind *how long* certain events transpired before or after others. In reading history, impress strongly on the mind the era and order of succession of events recorded. Compare dates, and associate together those events which transpired about the same time. Keep the step in walking and dancing, and the beat in music. Give yourself a certain number of minutes or hours in which to do given things, and note how long you are in doing them. Be punctual in fulfilling all appointments. Above all, set apart particular times for particular things, and mind and keep the appropriations. In short, *time* every thing, yourself included.

The extent to which Time is capable of being strengthened by these and kindred means, is truly astonishing—far greater than is supposed. The experienced nurse, having first charged this faculty to awaken her in half an hour, or in just one or two hours, as the doctor may have ordered, throws herself upon her couch, and sleeps soundly; this watching sentinel meanwhile counting off the minutes and hours till the specified time arrives, when it sounds the alarm and wakes up the other faculties. Many an elderly farmer, unblessed (!) while young with artificial time-keepers, can sleep soundly till the time previously appointed for rising arrives, and always waken within a few minutes of the time set. Many elderly people, habituated to rising at a particular hour, awaken regularly, even when they have been previously broken of their rest. All might and should habituate themselves to these and similar practices, which will soon become second nature, and incalculably serviceable through life. And it is really surprising how soon and easily the system habituates itself to regularity in all things. Magnetized patients, when required to awaken at any specified time, do so almost to a second, and can tell and measure time with an accuracy incomparably greater than any in the natural state.

CULTIVATION OF TIME.

Yet how little is Time cultivated from the cradle to the grave! Few take *any* pains to strengthen it by exercise, but live in perpetual violation of its requisitions; and hence its almost universal deficiency in the American head. In probably no other national head is it equally small. Yet this need not and should not be, and would not if duly cultivated in both early and mature life.

To employ all our time still more effectually secures the advantages designed to be conferred with and by this faculty. "Time is money." Time is happiness. Time is life itself. Time is indeed the groundwork of every thing. for what can we do, become, enjoy, except by *improving our time*? Is it not, then, too precious to be squandered or misapplied? Should we allow even a single hour or minute to pass

unimproved? If we do, we experience an irreparable loss! Time once passed never returns! We have but one life to live, and can live its every year, day, and hour *but once*. A given hour allowed to pass unimproved, an opportunity for *enjoyment* has flown forever! We can improve time only *while it is passing*. Indeed, the right improvement of time is only another name for every virtue and for perfect happiness; its misimprovement for every sin and woe. "An idle head is Satan's workshop." Yes, *idleness* is the prolific parent of vice, the great clog to progression, and the canker worm of enjoyment. Though the slothful may live and breathe, yet they can *effect and enjoy* little, and therefore *live* but little in a month, or year, or lifetime, compared with those who are always *doing*. Not that we should never recreate. Taking relaxation when the system requires it, only re-loads it with energy preparatory to renewed effort, and thus becomes more profitable as well as pleasurable than continued labor, which weakens by fatigue. But recreation is not laziness. It both renders happy for the time being, and also prepares both mind and body for renewed action and enjoyment, and therefore, when required, doubly fulfils the great end of life. But to sit down and do nothing for half an hour at breakfast or supper, or an hour at dinner, or perhaps allow the morning and evening to pass unoccupied, soon squanders weeks and years irreparably, which, rightly improved, might have contributed largely to our present and future happiness, and that of our fellow men. To waste time in bed not required for sleep is especially pernicious; because often the author of impure thoughts and feelings, which lead to sinful conduct. To keep perpetually *doing good* to ourselves and others, precludes vice and secures virtue. This is our *solemn duty*, because the great instrumentality of all enjoyment—the "chief end" of our creation. We are placed on earth to *be happy*, and to do this we must improve our time. The *happiness* experienced in doing every duty is the great bond and origin of all moral obligation—the reason why duty is duty—as well as the reward of virtue. Now, since the right occupancy of our time is the great instrumentality of all enjoyment, it is therefore our greatest moral duty—is the Alpha and Omega of all moral obligation. And behold the *reward* of fulfilling this requisition of our mental and physical constitution!

To keep perpetually doing, or else preparing to do, is also the only way to *accomplish*. Who ever knew a great and good man not literally crowded with things urgent to be done?—too much so to find any time to waste. Great men are occupied more and still more incessantly, the greater they are. Indeed, their very greatness consists in their *efficiency*, and this mainly in their continuous and advantageous employment of their time. Nor can the forming minds of children be

taught, theoretically or practically, any thing more important than this greatest lesson of life, to *improve every minute as it passes* in doing something promotive of their own happiness, or that of others. To indulge them in idleness—to let them grow up with little or nothing to do, is ruinous, for time and eternity.

Still we may be always doing, yet effect and enjoy but little, because we may busy ourselves with trifles. Since life is too short in which to do every thing, let us neglect all minor matters until after we have fulfilled the *great* requirements of our being. Out of those innumerable things the doing of which would promote individual or general happiness, to make the best *selection* is the first and great labor. Indeed, wisdom and judgment can be employed nowhere else more advantageously than in choosing *what* we shall do, and *what first*. In fact, this choice embodies the acme of all wisdom. Our governing rule should be to do that first which is most important; that is, which, when done, will confer the greatest amount of personal and general happiness—the only correct standard of all valuation. Oh! what a vast, a lamentable waste of time—this most precious gift of God to man—do we all perpetrate! We consume by far its greatest part in doing things of themselves utterly useless; in making things innumerable of little or no comparative value; in altering dresses, bonnets, and the like, to suit the newest styles; in preparing for attending trifling, glittering parties, which neither improve intellect nor feeling, but dissipate and deteriorate both; in artificial display, nonsensical amusements, and brainless conversation; in scrambling after money; and in providing and consuming articles of dress, equipage, diet, and the like, utterly useless, and even positively injurious, such as tobacco, tea, coffee, wines, spirituous liquors, splendid houses and equipage, and a thousand things, of which these are samples merely—and all for the sake of *appearances*, or to be *fashionable*. A few of our *animal propensities* now engross most of our time and energies, besides enslaving our entire nature; whereas our *moral* and *intellectual* should guide and govern both our time and pursuits. Deduct from the sum total of human life all the time spent in providing and consuming unnecessary and injurious *extras*—in useless cookery; fluttering in the sunshine of fashionable life; acquiring property not required for actual use, etc., and the balance would be mighty small; nor is this despicable moiety properly employed. Is it wise or right thus to give our entire time and selves to these few animal gratifications? Were we created merely, or even mainly, to eat, glitter, sensualize, and amass wealth? “No!” answer Phrenology and Human Happiness. We have other and *higher* faculties to feed, the due exercise of which would render us unspeakably more happy than we now are. Journeymen and laborers thrown

out of employ hardly know that they can spend their time in any thing but labor, little realizing that they could promote their own highest good far more effectually by giving more time to their moral and intellectual natures, and less to their purely artificial and injurious wants. Indeed, men generally act as though to *make money* or else to spend it in *fashionable display* or sensual indulgence, constituted the highest good and only enjoyment of life! They overlook the great law of things, that to be happy they must devote by far the *greater* portion of their time and effort to their *moral and intellectual* faculties, the gratification of which should constitute the permanent business of life itself.

But the *great* waste of time consists, after all, in the *wanton destruction of life* by violating the laws of health, impairing our powers while we live, and hastening death. Strict obedience to these laws would undoubtedly have protracted the life of every reader twice as long as he will now live, and the lives of many several times longer, besides rendering them all several fold more *efficient*, and thus have doubled and redoubled our lives many times over. "Oh! that men were wise! that they understood" and practiced their own highest good in this respect! Beholding his utter folly and consummate wickedness in thus prodigally wasting—ay, worse than squandering his short life—besides cutting it still shorter by inducing premature death, has opened a deep vein of sorrow in my soul and kept it open—has "caused my eyes to run down with tears" of sorrow for human ignorance and suffering, in obviating the *cause* of which I would fain spend my life! My first and great appeal is to *mothers*, present and prospective, because woman—especially young women—squander most of their time on foolish, ruinous fashion, whereas their time is more precious than that of man, because their maternal and educational relations capacitate them for doing more than man can do. Yet I must not detail here, but conjure all, in the name of all that is sacred and valuable in your natures, to make the very *best possible* use of time, and prolong it to the utmost possible limit by preserving health. Let me also conjure parents and teachers to cultivate this faculty in children by impressing them with the *infinite* value of time, and the best mode of employing it. And may God impress us all with the transcendent importance of this whole subject, and guide us in the *right use* of our probation!

Every deed and feeling of this life becomes incorporated into our characters and goes to make up ourselves; and thus affect us throughout our subsequent life. Why, then, shall not all we say and do in this life affect and go to control our condition in that which is to come? If the consequences of the right and wrong use of time ended with this life, its right improvement would be incalculably more important.

than our description, than any description, can possibly represent. But they do not. Time is the door to *eternity*. The use we make of our time here mainly constitutes our conduct and moulds our character in this life, and they govern that which is to come! Time and eternity are separated from each other only by the mere act of dying—are in fact only a continuation of that endless duration into which the first dawns of consciousness usher us. Duration, existence, is illimitable. Man's endowment with Time puts him in relation with—into the midst of—this endless duration. We shall therefore exist forever! Why confer on us this power of taking cognizance of illimitable time only to tantalize us with a desire for immortality which must inevitably be blasted? Does God sport thus with man? He will protract our existence infinitely longer than the utmost stretch of Imagination and Calculation united can possibly conceive. Nor will he behead that existence by separating time from eternity. Will he put us in relation with eternity by bestowing on us this faculty, and then cut us off from it? We shall exist hereafter, and exist *in our own appropriate persons*—shall be the same identical beings there that we are here, subject of course to important changes, as we now are between the cradle and the grave, but not such as shall destroy our personal identity. Our *mentality*, and not flesh and blood, constitutes our personality. Hence, since our *minds and characters* constitute ourselves, and since *we our own selves*, that is, our *minds and characters* there will be only a continuation of ourselves here—therefore the consequences of our conduct in this life will be coeval with our entire existence, and influence our condition hereafter. Severing these consequences of our temporal conduct from our eternal destiny, would sever *ourselves* here from ourselves hereafter, which, to all *practical* intents and purposes, would discontinue our existence at death—a doctrine which Phrenology utterly repudiates.* What then can be more clear than that our conduct here will affect our condition and happiness *for ever and ever*? This inference grows *necessarily* out of man's mental constitution—out of his possessing this faculty of Time. Hence, *whatever augments our virtue and happiness here, must enhance them hereafter*. To improve our mentality here, is to put us on ground higher and still higher throughout eternity, the more we perfect our characters here. This law of mind is full of motive, full of promise, and full of glory.

The results of self-improvement, if terminated even with this life, are worth thousands of folds more than all the efforts they cost. Indeed, the very improvement itself is pleasure. But when we reflect that we

* See the doctrine of man's immortality fully proved in the Author's work on Religion, under the heads of "SPIRITUALITY" and "HOPE."

are to exist *for ever and ever*, and that all our good deeds, holy feelings, and virtuous motives cherished in this life, will shed their benign and progressive influence upon us throughout that illimitable duration in which we are placed, Oh! who will fold their hands and neglect to *cultivate* their god-like capabilities? Who will let the seed-time of this life pass without improving it *all* in sowing *such* seed, to be increased, not a hundred fold, but *infinitely* against the harvest of eternity? What we sow here—whatever we may sow in any given day or hour in this probationary state—we shall reap perpetually hereafter, both throughout the subsequent portion of this life, and the entire range of that which is to come! Oh! merciful God! guide us all in the right use of that *time* which Thou hast thus graciously bestowed upon us! Thus far we have misspent and abused this heaven-born and heaven-tending gift. At Thy feet we implore pardon for the past, and pray for strength and wisdom rightly to improve the

Oh! guide and aid us through time, in our eventful preparation
mortality!

ARTICLE II.

THE SABBATH PROVED, BY PHRENOLOGY, TO BE AN ORDINANCE OF NATURE.

RELIGION is as much a science as mathematics. It has its fixed laws, and its settled natural ordinances, as much as mechanics. These ordinances blend and harmonize with the nature of man; and any religious doctrines and practices which do *not* thus harmonize, are spurious. A “thus saith the Lord” must be accompanied with a “thus ordains nature,” or else is annulled by man’s utter incapacity to obey. To command man to do what does not come within the scope of his natural capabilities, is like commanding the blind to see, or the fool to reason. This the Deity never does; but, along with every command, he bestows the natural capability and also the *disposition* to obey, provided man has not depraved that disposition.

Is, then, a Sabbath engrafted on the nature of man, as well as required by the commands of the Scriptures? What saith the book of *human nature*? Does it prescribe a day of religious worship?

Yes. Then in what way?

FIRST. By its requisition of *Periodicity*—a requisition so effectually established in the preceding Article. It was there fully proved that we should both *exercise* all our faculties, and also exercise them at particular *periods*. That same natural requisition by which we should eat at

given times, retire and rise at stated seasons, and set apart particular *periods* for particular things, applies equally to Veneration, or to the worship of God, and proves, beyond all cavil and controversy, that particular *times and seasons* should be set apart for religious worship.

The argument, more fully stated, amounts to this. We are in duty bound to exercise all our faculties and powers. The very fact that muscles are given us, demands of us, by all the authority of Nature herself, that we *exercise* them. We are endowed with appetite; and thus solemnly required to exercise it. Not to eat is a great sin, because it does violence to our natures. And thus of seeing. Who but would violate a law of his nature, by utterly refusing to see, or by making no provision for the future, or by neglecting to adapt ways and means to ends, and thus of all his other powers? An argument thus *perfectly* conclusive, need not be farther argued. No mathematical truth can be more self-evident, or susceptible of stronger proof. Veneration is a constitutional function of our nature. This point Phrenology sets completely at rest.* Of course, then, it is our bounden duty to exercise Veneration in worshipping God.

SECONDLY. We should have particular *times and seasons* for exercising every function of our natures, as proved in the preceding Article; and therefore, for this required worship. And I submit it to every reflecting mind, whether this argument is not both unanswerable in itself, and cogent in its application. Does it not make the observance of those seasons a solemn *duty*—as imperious a duty as any other? Is it a duty to eat regularly, in order to preserve health, and is it not equally binding on us to worship *as* regularly, in order to promote *moral* health and vigor? But the argument is too apparent, and even absolute, to require amplification or addition. Here, then, is Nature's warrant and requisition for setting apart particular times and days for religious worship. To have and observe some Sabbath, or what is analogous thereto, is our imperious DUTY.

THIRDLY. We are also required to worship in CONCERT, as much as to worship at particular seasons, and for a kindred reason. That same law of mind, demonstrated in the preceding Article, by which we are required to exercise Veneration and Time in concert, that is, to observe periodicity in worship—an argument absolutely conclusive—applies equally to all the other faculties, and requires that we exercise them also in connection with Veneration. This principle the Editor has fully demonstrated in his work on "Religion." This law of mind requires that we sing while we worship, and as a means of aiding and exalting such worship—that we exercise Benevolence with Veneration, and give alms when we worship—that we especially exercise Adhe-

* See "Religion, Natural and Revealed"—Veneration.

siveness along with Devotion, and thus "ASSEMBLE OURSELVES TOGETHER" for public worship. By a law of mind, every new faculty we can combine in harmonious action with Veneration, the more intense its action, and of course the more pleasurable and beneficial its exercise. Worshipping in CONCERT tends to enhance the power and intensity of Veneration, and should therefore be adopted. We should worship God in private, but we should also worship him in the "public congregation." That social worship is thus engrafted on the nature of man, was fully shown in "Religion," and is a fundamental requisition of Phrenology, which enjoins that we worship in common with our friends, that is, in the "Congregation of the Lord," as much as that we worship at all. Hence we must have stated times for public worship—times recognized by whole communities, nations, and even the entire human family, because the more perfect this concert, the greater the advantages it affords. Not that such public seasons should interfere with private worship, or any way supersede it, but public worship naturally promotes private, and private public. Daily, individual worship should be maintained—rather indulged in, for all worship should be most pleasurable—as much as daily eating, and for a corresponding reason; yet we should also have social feasts, many eating together at the same table. The feast of tabernacles, and many other feasts of the Jews had their counterpart in this law of mind. So have our Thanksgivings, and the festal days of all nations and most religious sects. We should exercise our intellects when by ourselves, but we should also exercise them in concert with our fellow-men, which we do whenever we assemble to hear addresses, lectures, and the like, and when we meet in conventions on education, temperance, philanthropy, or any other public gatherings for the interchange of ideas. Now, since we can promote our intellectuality by these public gatherings, promote appetite by public feasts, and thus augment the action of all our faculties by concert and public assemblies, so we can exercise Veneration when met together in the public congregation for religious worship, prayer, and thanksgiving, more energetically than without thus assembling.

This requisition for religious meetings of course requires us to comply with what established days or seasons may already be set apart and generally observed, unless they can be changed greatly for the better. The Christian Sabbath is thus already established at our hands, and generally observed throughout the civilized world. Nor is it an inconvenient or an inappropriate season, but, on the contrary, every way advantageous. I see not how any alteration could improve it. It should therefore be universally adopted, and observed by us all. And I now submit to every reflecting mind, whether this argument, for both a Sabbath, and for THE Sabbath generally observed, is not *perfectly*

demonstrative throughout. Reference is not now had to the ability or inability with which it is presented, but to the *proof itself*, as founded in nature and enforced by fully established by phrenological principles.

FOURTHLY. We shall find additional confirmation of this requisition for a Sabbath, in the BENEFITS it confers. It helps to MEASURE TIME. Without this as a kindred chronometer, we should soon lose the date or count of time altogether, both as individuals and masses; the consequent inconvenience of which would be incalculable. We often become confused as it is; and sometimes forget even the day of the week, notwithstanding the great assistance rendered by this division. What, then, should we do without any division at all? This advantage of the Sabbath is too palpable to require farther comment.

The Sabbath is of incalculable service in relieving the laboring classes from excessive toil. It is, indeed, the poor man's holiday. As things now are, many work far beyond their strength—both too hard and too constantly. Very few laborers could endure to work every day as hard as they now do, even for a single year, without breaking completely down. Hence the incalculable advantage of a day of rest. The majority of those who work for a livelihood barely live along even now. One day's rest in every seven is the salvation of the health of the whole working world. The difference between unremitting toil and this weekly recruit, as far as they affect the health, is incalculable. To illustrate. If loaded down with as heavy a burden as you could carry, by stopping at convenient intervals, throwing it completely off, and resting so as to again put yourself in trim to continue your journey, you could carry it perhaps thousands of miles, or for years, whereas, without these intervals, you would soon become worn completely down, and die. Or, more in point. Work without intermission, night and day, and how soon would you work yourself completely out? But by resting at night you are enabled to work hard every day for a long time without injury—with benefit even. A day of rest in every seven has an effect on the health and ability to labor for a lifetime, which a night's rest has on the labor of the week or month. The world could not possibly bear up under half the labor, or business, or any thing, without a Sabbath, which it now does with. I speak of the world as it is—in view of the *excess* of labor now performed—instead of as it should be, admitting that unless men are overworked during week days, they would not require to suspend labor any more than eating. Yet even then, it is best that we work while we do work, and then take time to recreate and relax—thus enjoying the luxury of that variety or transition which Nature has taken so much pains to secure. This principle applies equally to working animals, which, thus recruited, will do the more and last the longer.

The Sabbath also requires and facilitates our washing and cleansing our persons, changing our clothes, and the like, and once a week is certainly none to often for doing this—especially for changing our under garments. Without a Sabbath many would seldom change them at all, and those who prefer to change or wash oftener than once a week, are greatly aided in doing so by this institution. Still more and more important. It is a powerful and perpetual promoter of friendship. It brings neighbors and strangers together every week, and thus forms new and perpetuates old acquaintances. Even when we do not speak together, yet seeing the same faces in the same pews every week, interchanges mutual recognitions and remembrances, and consequently promotes and perpetuates friendships which would otherwise be forgotten. Say, reader, how many of your own friendships were brought about by attending church? And some form the strongest and tenderest ties of life by these means. Nor can I too strongly recommend that friendly greeting—that cordial shake of the hand and interchange of friendly feelings—which these weekly meetings almost compel, at least greatly promote.

But why specify these and other kindred advantages which the observance of the Sabbath in its very nature is calculated to confer? Having shown that such observance is based in the nature of man, and required by it, to detail its usefulness is superfluous. Nature institutes nothing which is not pre-eminently promotive of human happiness. None of her requisitions are arbitrary, but all are founded in our own highest good. The mere fact of her having ordained that we set apart particular seasons for public worship, is the highest possible proof of the utility of so doing. Nor can any human being neglect the Sabbath without thereby injuring his own soul by omitting to avail himself of the blessings of an ordinance of Nature instituted expressly for human good, any more than he can neglect to eat, or see, or reason, or breathe, without inflicting a great PERSONAL injury. We neglect any of Nature's ordinances, and therefore the Sabbath, at our personal peril.

The right observance of the Sabbath, and many other important remarks concerning it, remain for discussion, but as their full presentation here would unduly protract this Article, and also engross room already appropriated and promised to other subjects, they are reserved for a subsequent Number, probably the next. Meanwhile we solicit a suspension—not of strictures, for these views are absolutely irrefutable—but of the final verdict, until the balance of our remarks appear and are thoroughly scanned.

ARTICLE III.

PROGRESSION A LAW OF NATURE. ITS APPLICATION TO HUMAN IMPROVEMENT, COLLECTIVE AND INDIVIDUAL. NO. VIII.

By a law of mind, the distant and the antiquated make a deeper impression on mankind than the near and present. As the Jews held the ancient prophets in the most profound veneration at the same time that they mocked and even crucified "one greater than the prophets," so any name or any deed transmitted from past ages strikes us as far more wonderful, and fills us with far greater awe, than present realities, however superior in their claims on our admiration. Antiquity "lends enchantment to the view," and becomes a magnifying glass to all men and things seen through it. Thus, the battle of Marathon and the straits of Thermopylæ have doubtless been equaled, if not surpassed in courage and valor, thousands of times since, yet none have gained commensurate notoriety.

This unequivocal law of mind which thus magnifies whatever is antique, applies equally to ancient orators, poets, statesmen, and authors, and hence the origin of that exalted estimation in which they are generally held. The ancients are rated far above the moderns, especially in oratory, yet I am fully persuaded that this estimation is not based in their actual merits, but in this blind reverence of mankind for the past. As in our day and nation, any thing imported from England or France, whether broadcloths, or fashions, or horses, or books, or manners, or sapheads, far eclipse, in the public estimation, home productions, though intrinsically far superior, so, and for the same reason, whatever is still more remote is held in higher and still higher estimation the farther back its origin. I submit whether this is not a *law of mind*. And a wise law too. It might be called the conservative principle of humanity. But for it, changes would be too sudden and violent, and keep every thing in a perpetually unsettled state. But for this restraining element of mind, though abuses might indeed be obviated, yet their very obviation would often superinduce others still greater. Men would change from bad to bad, perhaps to worse, because they would tear down the old before they knew what was required in its place—would take up the foot of progression before they knew where they should put it down, and thus oftener go backward and sideways than forward; whereas this conservative principle prevents change till the progressive principle of our subject absolutely enforces it, and then very gradually, so as fully to mature every change beforehand, and therefore render it better. These changes are exceedingly inconvenient, and therefore all unnecessary change should be prevented, and hence the institution of

this conservative provision—in other words, of this blind veneration of mankind for antiquity. That this veneration is very great, and almost universal, as well as a beneficial institution, is perfectly apparent. We all see it every where. It of course then enhances the estimation in which every generations holds the deeds, and opinions, and productions of those which precede it, and the more so the farther back in the mists of antiquity. It is therefore perfectly natural that ancient poets, orators, statesmen, every thing, should be thus overrated. Indeed man *necessary* overrates them. He cannot well contemplate them without this over-estimation. Is any stronger proof required that their deserts, whatever they really are, are magnified by moderns? If their actual deserts were, say ten, moderns would naturally and necessarily rate them at fifty or a hundred, and if only five, at forty or fifty.

But another law of mind is to UNDERRATE superior worth in its own times. Was Milton duly estimated in his own age? Or Harvey? Or Bacon? Or Washington? Or Pestalozzi? What poet or great genius in any department of improvement was ever held in estimation commensurate with his deserts till after his death? But after great men have been twenty years under the sod, men just begin to praise them, erect monuments, and bestow honors, yet these very geniuses were allowed to starve when alive. Verily, “a prophet is not without honor save in his own country” and lifetime. Reference is now had to true merit. There is a species of spurious estimation which, like Jonah’s gourd, grows in a night and vanishes the next; but such popularity depends on some public whim or foolery, not on intrinsic merit. These aside, the general fact that what is ancient is esteemed far above its true deserts, and what is modern, especially any innovation, is esteemed far less than it deserves, and often derided, is perfectly apparent, and almost universal.

In the light of these indisputable laws of mind it is easy to infer the fact, that the ancients are over-estimated, and the moderns underrated, as compared with the ancients. We consider this point as irrefutably established. Hence, even if modern orators, poets, and authors were, in point of fact, far superior to ancient, they would naturally be rated as far inferior; and the fact that the former are regarded as nearly equal to the latter, proves that they are far superior.

But to the tribunal of rigid comparison. To put sentences and speeches of some of the most distinguished ancients side by side with those of some of the most distinguished moderns—of a Demosthenes by the side of a Patrick Henry, or of a Cicero by the side of a Burke—would unduly protract, and after all be an imperfect test. Nothing but general summaries will present the true issue. These we must make individually for ourselves. For one, I have studied the ancient

languages, and translated Homer, Demosthenes, Cicero, Horace, and Virgil—read with great minuteness, and had them expounded to me by distinguished professors of the classics, who have spent their lives in these studies, and were qualified to disclose all their beauties and excellencies—and say, with the assurance of practical and minute examination, that they fall far short, in my candid opinion, of modern productions. The greatest speech of the greatest orator of antiquity—Demosthenes “on the Crown”—I consider a flimsy production, compared with the speeches of Patrick Henry, or Henry Clay. Its arguments are so weak as to be really ridiculous. Not a single first principle or solid argument is presented from beginning to end, but a perfect tirade of unreasonable abuse on his opponent, and the most disgusting laudation of himself—ample condemnation of the production, even if it had no other fault, and whatever excellencies it might embody. In other words, its subject matter is utterly worthless. Then how CAN it be a great speech? What is the first great condition of all oratory, of all authorship, of all poetry, but IDEA—the *subject matter*, the great and practical truths presented? Can any speech wanting in this paramount excellence, deserve praises? Yet all the speeches of Demosthenes lack it, and are literally filled with trash—with violent philippics—so much so that we name overbearing, violent denunciations, philippics, because his speeches against Philip were thus terribly vituperative. Can speeches made up of such materials, however expressed, deserve encomium, especially that fulsome adulation bestowed on Demosthenes? Yet we have just accounted for this adulation by showing that man constitutionally lauds the ancient, even though it may deserve censure instead.

So of the subject matter of Cicero; though it is less objectionable, as he was launched upon the stream of time farther down, and of course after it had become “enlarged and improved,” yet weighed in the balance of rigid criticism, his *thoughts and sentiments* amount to very little—bear no comparison to that of modern orators, as Henry, Burke, O’Connell, Webster, Bascom. Sum up all he said and wrote, and it amounts to far less than the letters of Junius, or a thousand small treatises from modern pens. Take his celebrated speech against Cataline. Its style is indeed full and flowing, yet where are his *thoughts*? See what Cataline had done, and the consequent material thereby furnished to Cicero for invective. No wonder that he was thus terribly severe. Give the same grounds of complaint to almost any second rate modern lawyer, and he will make a better use of them. No modern enormities come any where near those committed by Cataline, yet notwithstanding all these materials for the most splendid oratorical performance, though Cicero’s oration against Cataline has many points

of great excellence and power, yet moderns in his shoes would have far eclipsed him, judging from what they perform under circumstances far less advantageous. All speakers know how much great *occasions* help in producing great speeches, by inspiring the orator. Webster, on ordinary occasions, is common-place; but give him a Consulship and a Cataline, and Cicero would be a candle at noon-day, compared with those mighty scintillations which would emanate from this sun of our own day. Greater orators than Demosthenes and Cicero are in our very midst, yet even these are but flickering candles, compared with those transcendent orbs of genius which showed their oratorical effulgence on after ages. We need not wish we had been cotemporaries with those greatest geniuses of antiquity, but should rather be thankful that we can listen to far greater performances, if not wish we had lived still later, in order to listen to still higher and far more perfect exhibitions of eloquence.

"But see how beautiful their language, and elegant their diction," says one. Granted, but Henry's and Wait's are as much so. The ancients amplified and used a great many words in which to convey a few ideas. This is a fault, not an excellence. Besides, to what do beauty and excellence of diction amount, when thought and sentiment are deficient? Fine language without corresponding subject matter, is like splendid attire on a "bean-pole." To put the elegant drapery of an ornate style upon insignificant ideas and sentiments, is too incongruous to excite admiration, or any thing but ridicule. Now we have shown the subject matter of the ancients to be very slimy and insignificant. Therefore, no excellencies of style could hide their cardinal defect in matter, but only increase the ridiculous incongruity. But their style is as defective as their matter. It is turgid, swollen, involved, diluted, and any thing but clear, pointed, condensed, and calculated to make a powerful impression on the intellectual and moral faculties, to say nothing of the utter impossibility of having a truly excellent style without corresponding excellence of subject matter. The two go together. A good style is simply a happy and forcible manner of expressing ideas and feelings. How, then, can you have style without idea—express beautifully without having something beautiful to express? Eloquence consists in thought primarily—in making an *impression*, and he is the most eloquent who, other things being equal, can make the deepest impression in the shortest time.

"But see what astounding effects the ancient orators produced. See the Grecians, on listening to Demosthenes, seize their arms and cry out for battle, and thus of many other instances of the overpowering influence of ancient speakers over their auditors. Do modern orators equally move and electrify?" rejoins an opponent. These effects we

cannot measure. Some modern speakers, both secular and religious, will chain and entrance their audiences—will make them laugh one minute and weep or shriek the next—as they please; but even in case the ancients produced still greater effects, bear in remembrance the law of mind that the uncultivated are far more easily affected than the intellectual. Even though a Demosthenes might have produced more effect than a Whitfield—which I very much doubt—yet the former spoke to a vulgar, illiterate, warlike, semi-barbarous rabble, Whitfield to the moral and the cultivated. Those same oratorical powers which suffice to inflame the passions of the masses to violent outbreak, as did the speeches of Demosthenes, would scarcely move a man of clearness and strength of mind.

In the article on Progression in the December Number, I demonstrated a principle which applies here, namely, that those who were all passion were easily influenced. No extra credit is due to the Grecian orator because he could rouse the animal passions of an animal mob—because he could make a turbulent, blood-thirsty rabble pant for war. Weak if he could not. Their animal passions were most powerful and even spontaneously active. No great feat, then, to touch the igniting spark to the powder of popular passion and produce the flame of woe. But, if he could have incited the Grecians to something elevated, moral, and intellectual, we might have had just grounds for commendation, whereas he only incited the warlike to war, and kindled those propensities to still higher action which were already spontaneously burning and struggling for vent. And the very fact that Demosthenes spoke on war or “the crown” of war, and never on any great moral or intellectual subjects, shows how low in the scale of the higher faculties—those which alone constitute true greatness—both he and the orators and populace of antiquity. Is not the truth of our position palpable? and the laudits bestowed on the ancients entirely unmerited? The people were nations of pure animals, and their orators were their animal leaders.

Cicero *De Senectute*—on old age—and also on theology, contain many excellent things, but are trifles compared with thousands of modern productions on these and kindred subjects, even though the materials for fine sentiments and excellent reflections furnished by his themes were most excellent—few better. I speak of MATTER—that first requisite of eloquence—and since that, to say the least, was only common place, of course the productions themselves cannot be any thing so very extra.

We designed to have applied these principles to ancient poets—to have contrasted Homer and Shakspeare, Virgil and Byron, Horace and Milton; but is it now necessary? Having weighed ancient orators in the balance of these immutable principles and found them wanting—

even more so than the moderns—need we proceed to weigh poets and writers? Having effectually torn the laurels of blind modern worship from the one, they fall off of themselves from the other, and for a similar reason. The defects of one were the defects of all, and had the same origin—the debased state of humanity at these ancient periods. Look at the subject matter of the poetry of Homer and Virgil—the veriest tissues of absurdity, and only an imbodiment of the ridiculous and most palpable absurdities of ancient mythology. Can any thing be more perfectly chimerical, disgusting, and every way despicable than the mythology of the ancients? Yet these master poets of antiquity only imbodied these ridiculous vagaries in verses. Now^s since the *subject matter* of their poems—both alike, and treated similarly—were thus even beneath contempt, instead of being laudable, can their poems deserve any thing but ridicule, whatever be their other qualities? Nor can any palliatives of these strictures be urged sufficient to obviate this blemish. Nor was Homer the author of the *Iliad*, so far from it, he was only a blind, itinerant song-singer, and of course learned a variety of popular songs sung by the people, and picked up by him in his peregrinations, which he doubtless emended and imbodied together just as we now compile in one volume collections of popular poetry from different authors, ancient and modern.

And then look at their vulgarities. Take Horace, for example. Almost every page blotted by indecencies and absurdities utterly repulsive to refinement and moral sentiment.

But we turn from these disgusting pages, to the fairy land of Shakespeare and Milton. Their subject matter is infinitely superior to that of the ancient poets—full of thought, rich in philosophy, elevated and purifying in sentiment, and beautiful in diction. Shakespeare alone is infinitely more valuable than all the poets of antiquity. Milton is full of elevated sentiment. Byron is rich in imagination, and surpassing alike in beauty of diction, power of description, and a deep knowledge of the workings of the human soul. Not that these parts were perfect, but far less imperfect than those of antiquity. Milton is justly honored, yet overrated. *Paradise Lost* and *Regained*, are too mythological and sectarian, whereas they might have given us better views of the character and government of God, and contained less fable. Yet how Heaven-wide the contrast between him and Homer, or Virgil, or Horace, or any muse of antiquity! And Byron, too—defective it is granted, being too amorous and sensual—but he died young, and was literally murdered by inches—bled and poisoned to death—by scientific quackery. No one can read his death-bed scene without a shudder at the dreadful death induced by his medical attendants on a helpless victim, protesting with his utmost energy against them at every step. Dissection showed a monstrous pair of lungs, and no organic difficulty, but a

closed no cause of premature death. Let Byron have been properly doctored and tended—rather, let him have avoided this attack of disease, doubtless a simple cold, by proper regimen—let him have lived as he might have done, to sixty or eighty years, and these errors and imperfections which now mar his poetry, and which resulted mainly from the ardor of those passions which naturally rage in youth but cool off with age, would have been obviated, and a far higher order of sentiment substituted in their stead. Besides, age would have naturally augmented all his poetic excellencies, have pruned off excrescences occasioned by his fervid animality, and superadded a far higher order and greater amount of both intellectuality and morality. Let him have lived to Homer's age, and improved as age naturally improves us all—See Art. III. of the last Number—let him have become fully ripe, and taken time to have matured, both subject matter and style, and this modern genius would doubtless have eclipsed the whole antecedent world.

These views cannot be controverted. They are *correct*, and also *fundamental*; nor can any alleged excellencies redeem them from these imputations. Then why make the ancients the standing pattern of our youth? Rather, “leaving the things that are behind, let us press forward to those which are before.” Why cling to imperfect, sensaual, animal antiquity? But of these inferences in another place.

We intended, in this Article, to have compared ancient and modern languages of antiquity with those, and interpreted some of those expressions of the ancients so often quoted by the moderns, and shown that we have those far better in our own tongue, and may perhaps take up this point hereafter. Meanwhile, we shall, in the next Number, apply this doctrine of progression to RELIGION—an application of the highest moment, yet an invidious task, because it will necessarily run athwart some existing religious doctrines and practices. Yet shall we therefore shrink from duty? We cannot prosecute this series of Articles without making such application. Indeed, the lessons taught by it will be found among the most valuable we can learn. At all events, I shall not, coward-like, turn my back on them, especially when thus sustained by the clearest and the strongest order of proof. But it is paying a poor compliment to phrenological readers to suppose that they they cannot bear the truth, and will not even be glad to receive it, however it may conflict with their existing opinions. Let us all embrace truth like true men and women, and cast aside error, however long and fondly cherished.

THE PHRENOLOGICAL ORGANIZATION AND CHARACTER OF MARCUS TULLIUS
CICERO; WITH AN ENGRAVING.



NO. 19. MARCUS TULLIUS CICERO.

IF any thing were wanting to complete the argument of the last Article, that the moderns excel the ancients, Phrenology furnishes the test of comparative value, as well as intrinsic excellence and modern superiority. What then is its scientific verdict?

This Consul of the most powerful nation of the earth, was one of the most gifted statesman and orators of antiquity. His speeches are text books in all our academies and colleges, and his name and fame are coeval with civilization.

Of course, therefore, since Phrenology is true, and hence as perfect a measure of the capabilities of the ancients as of the moderns, because true throughout all time, past, present, and future, the phrenological organization of this elder son of human genius would constitute a perfect measure of his absolute and relative capabilities. His bust, well authenticated, has been handed down to us. It was doubtless taken with great pains by the best artists of the old world, and the veneration entertained for its original by all antiquity, the dark ages included, guaranties its authenticity. But a still higher guaranty consists in the perfect coincidence found to exist between his character and his bust.

The accompanying engraving is copied from this transmitted bust. Its leading features are to be found in,

FIRST, his Physiology. The form of his nose, chin, cheek-bones, and head evinces an organization of extraordinary power, combined with great activity. In it the motive mental predominates. Hence that clearness, force, and energy of mind by which he rose from indigent obscurity to notoriety and power. The correspondence in this respect is perfect.

Next, his head is developed in the crown. Approbativeness in particular is more enormous than in any other head I ever saw. Accordingly, he was a perfect brag. Every speech he lugs in and lauds with all his eloquence what "I Marcus Tullius Cicero did when Consul." Probably egregious egotism and disgusting self-adulation can nowhere else be found at all to compare with that fulsome vanity which runs through all his orations. A more striking coincidence between character and development—or an equal extreme of both—cannot probably be found, the excess in both being so enormous.

His domestic organs are large, and his letters to his wife while an exile, are among the most affectionate, tender, and touching connubial epistles ever published. They are indeed most excellent. Here, too, the correspondence of his bust with his character is most striking.

Conscientiousness is large in his bust, and his public course and private character evince his possession of this moral virtue. Firmness is also large in his bust, and its mental correspondence was fully evinced during his Consulship. But Cautiousness is also enormously developed on it, and accordingly he was a great coward. See how marked these coincidences. His speech against Cataline, and his apparent temerity, evince an intensity of fear bordering almost on despair.

But Benevolence is deficient; and we have no particular exhibition of it in character. Indeed, his whole head is rather low anteriorly, and deficient in Veneration as well as Benevolence, and in his treatise on Theology he sides in favor of the existence of gods, but says it is by no means certain. It however deserves to be remarked that Cicero's moral region is far better than that of almost any other ancient to be found, not because it is so good, but because those of all antiquity are so bad—so exceedingly developed in the base, but deficient in the crown.

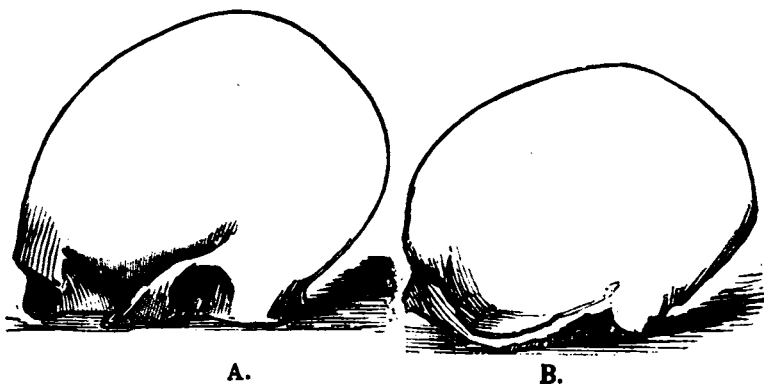
It remains to inquire how far the organs which constitute the orator are developed in his bust. The latter projects at the root of the nose, and this is one of the leading conditions of oratory. Individuality, Eventuality, and Comparison are amply developed. Language is enormous, yet its full power cannot be seen without a front view, which we could not wait for the artist to execute. But in his bust the circles under his eyes are exceedingly ample and swollen, and every sign of immense Language is apparent. Ideality is also large. Thus he has all the conditions of the orator in the highest state of perfection. To perceive the full force of this

subject, see the chapter in "Memory" on the developments requisite for particular avocations, and the paragraph on the developments required by "public speakers," p. 228. All these conditions Cicero's bust evinces, and with them his renowned oratorical powers beautifully correspond. The fact that Language is so immense in his bust, alone speaks volumes for phrenological science. Yet the length of preceding articles, and the room required by subsequent ones already promised in this Number, demands that this article be curtailed and dismissed by this cursory enumeration of the striking correspondence between his leading characteristics and developments.

ARTICLE V.

PHRENOLOGICAL DEVELOPMENTS OF FOUR CASTS SENT TO THE EDITOR FOR PHRENOLOGICAL EXAMINATION, ILLUSTRATED WITH ENGRAVINGS.

THE four casts of skulls referred to in this communication, were sent to the Journal office by express, from unknown sources, with the request that the Editor would write out a description of their character according to Phrenology, and insert it in the Journal, with the promise that their true characters and histories would then be communicated, so as thereby to furnish a public and indubitable test of the truth of this science. With this request we proceed to comply, at the same time averring that we know not the least thing, one way or the other, concerning either of them, nor have received any clue by which to know the histories of those from whom they were taken. The following engravings of two of them, A. and B., give an accurate outline of their skulls, and the landmarks of their developments.



Cast A. will be seen to rise very high at Firmness, to project greatly in the social group, but to recede very much at Benevolence, and be low and flat at the crown. As would be inferred, the Propensities are also very great, and Conscience

tionness is weak, the head sloping on each side of Firmness quite as much as from Firmness to Benevolence. The Perceptives are also well developed, while the Reflectives recede, and Ideality and Self-Esteem are deficient, though Approbationness is very large. Destructiveness and Secretiveness are also very large, and the cerebellum is immense. The temperament is also coarse, and the whole organization essentially animal.

From these organic conditions, no Phrenologist would hesitate, for a moment, to pronounce its original a most depraved and desperate personage. He was all propensity, with scarcely a redeeming trait. His small Self-Esteem allowed him to descend to any form of vulgarity, his Approbationness, in combination with his propensities, rendered him ambitious to excel in villany, and not one moral quality interceded to prevent any crime, however desperate, which he might be tempted to commit. His large Destructiveness and small Benevolence left him exposed to the commission of murder without restraint, and his small Acquisitiveness—reference is had to that department of this organ which *HOARDS*, and thus makes provision for a rainy day—is small, so that he always squandered whatever he might chance to get, had no industry, and was, therefore, always without money, and even destitute, was liable to commit robbery, and would murder to rob, in case he could light upon any opportunity. This is taking a bold stand, as it were staking the science itself; but thus saith his organization. Though the cast is taken only to the eyes, yet I should think it that of a negro. His predominant Amativeness in this combination indicates gross sensuality. Combativeness was very large. He must have been pugnacious as well as licentious.

B. had an organization, if possible, still worse. Its leading points were, first, a good deal of *POWER*, especially power to *LEAD*. From his boyhood he was the ringleader of his associates. And as his propensities predominated, he of course was a leader in all sorts of mischief and wickedness. His Self-Esteem was large, and his Firmness very large, so that he took the helm, was arbitrary, absolute, turbulent, inflexible, and carried his points with desperate perseverance. And they were generally points for evil. What still farther contributed to his being a captain in sin, was that his intellect was very good. He was quite an adept in whatever he undertook, and besides learning very fast, could also use his knowledge to good advantage. I consider his whole intellectual lobe above par, and well distributed. Yet I doubt whether it rendered him any other than talented for evil; though considerable, of course, depended on his education, while his immense basilar region undoubtedly directed that intellect upon the commission of crime.

His social group was amply developed, as seen in the cut marked B. Hence he had a great many friends, and much influence in his circle, of which he was a center—but a center only of evil.

Of his propensities, Acquisitiveness, Destructiveness, and Amativeness, greatly predominate. He obtained money by whatever means he could, without any conscientious scruples, and would not have hesitated even to commit murder as a means of effecting robbery. In fact, should consider him as the "head devil" of some piratical bandit. Benevolence is too feeble to remonstrate against any acts of cruelty, however atrocious; Cautiousness is too weak to guard against detection; Secretiveness is powerful, and rendered him cunning and stealthy, so that he employed stratagem from choice; yet Cautiousness did not hide it so but that he would leave himself liable to detection; large Destructiveness and Firmness,

and small Cautiousness, rendered him desperate, reckless, and regardless of consequences, whenever his purposes were once formed; small Ideality left him gross and sensual in the direction taken by all his faculties, and his shrewd, practical intellect, thus combined, rendered him talented for evil, and a most dangerous and lawless citizen. His Sexuality was also very powerful. I think I see signs of good speaking capacities. He was doubtless great on telling marvellous stories, if no more, and a first-rate singer.

With Nos. 1 and 2, we have not room in this Number to be equally particular, owing to the greater length of preceding articles than was contemplated. Suffice it to say here, that they are both very bad heads—most desperate cases—and more predisposed to robbery than any other crime, because Acquisitiveness is immense in both, and their whole moral region deficient. Amativeness is very large in both. No. 1 would murder for money with which to gratify his lustful desires, and No. 2 is still farther predisposed to this or kindred crimes, in consequence of the extraordinary developments of Acquisitiveness and Amativeness. I have rarely ever seen worse heads. No. 2 is the worst, and a perfect and powerful BRUTE.

The Editor's brother, L. N. Fowler, has also written out the characters of A. and B., but to make room for his delineation in this Number would crowd out most of our Miscellany. The Editor has not, however, seen what his brother has written, but will insert it in the next Number, along with a more full examination of 1 and 2, illustrated with engravings.

MISCELLANY.

The Millennium.—The article on this subject, furnished by H. R. Schetterly, was put in type for insertion in this Number, but has been crowded over into the next. We think we can clear up the difficulties he urges, touching our doctrine of Progression.

Phonography.—Our last Number promised some account of this subject, but to fulfil this promise, will require at least four pages, which would have crowded out our miscellany. We could have given a partial account of it, in less space, but this is by no means the thing. Will you, then, kind reader, allow a postponement till the next Number, and thus both oblige the Editor and benefit yourselves.

Meanwhile, we can furnish the Complete Phonographic Class-book, by Pitman, 132 pages, an excellent elementary treatise on Phonography, price 37 1-2 cents; the Phonographic reader, a kind of supplement to the above, 60 pages, price 25 cents, and "Bailey's System of Phrenography," price 25 cents, also available. In our next we shall give our views of the respective merits of these systems. Address the Journal office for the above works.

Maternity.—A work deserving the consideration of prospective mothers, has been published by one of their own sex, the design of which is to show how to lessen the pains generally consequent on fulfilling the maternal relations. It is an excellent work, and should be in the hands of all prospective mothers. Its principal fault is

that it is not sufficiently extended and complete, yet it is worth many times its cost. Its title is "Childbirth; its pains greatly lessened; its perils entirely obviated," &c. Pages 64, mailable; price 50 cents; to be had at the Journal office.

Dr. Wieting's Lectures on Physiology have been attended by large audiences in this city, and elicited unqualified commendation in all quarters. We cannot too strongly urge our readers to attend them, yet shall give our reasons hereafter. The following resolutions passed unanimously at the conclusion of his course at the Tabernacle, showing in part in what estimation his lectures in this city were held. Similar resolutions have been passed in other places. We have heard his private lecture to females spoken of in terms of unqualified approbation by all whom we have heard speak of them.

"Regarding, as we do, the dissemination of Physiological knowledge as a paramount instrumentality of human health, life, virtue, and happiness, therefore,

Resolved, That we regard the facilities for obtaining this knowledge furnished by Dr. Wieting's splendid manikins, models and illustrative apparatus, as unequaled by any other known to us.

Resolved, That we consider his manner of presenting this subject as peculiarly happy and impressive and every way deserving of patronage.

Resolved, That we recommend our mothers and daughters in particular to avail themselves of the facilities thus proffered them for obtaining that knowledge of Physiology and the human structure, denied them elsewhere, but so essential in order to preserve their own health and properly conduct the physical education of their children.

Resolved, That Dr. W. be respectfully invited to repeat the course of lectures in this City at his convenience.

Resolved, That we encourage the attendance of our wives and daughters on the lecture at the Tabernacle to-morrow P. M. at half past two o'clock, exclusively to ladies.

Resolved, That a gold medal be presented to Dr. Wieting, as a token of the high estimation in which we hold his lectures, and that a collection be taken for that purpose.

Resolved, That H. W. Carpenter, O. S. Fowler, and Dr. Smith, be the committee to procure and present the said medal. ARNOLD BUFFUM, Chairman.

A Work against Phrenology, has recently been republished in Philadelphia, which many regard as perfectly irrefutable, but which a Reverend friend of ours who has examined it, says is too weak to deserve notice. He says its only shadow of an argument against this science, is that drawn from his inference, that it tends to fatalism—an argument which the readers of "Phrenology Proved," &c., will see perfectly overthrown. We contemplated a review of it in the Journal, but have not had time yet to examine its claims; but if the opinion of the divine given above be correct, Phrenology may well say to it as the ox did to the fly, "I did not know you were there."

The Boston Chronotype, a spirited and pungent daily, remarks that our "phrenological estimate" of Judge Story "is a little like prophesying after the fulfillment." To have the character first, and the phrenology afterwards, or the phrenology first, and the character afterwards, is a matter of no manner of moment, so that both agree. We take Story's life and character, and an excellent likeness copied from a Daguerreotype, and "put this and that together." Both exactly harmonize, and this harmony of itself constitutes as perfect a phrenological test and fact, as though the character had been predicated from the developments of Story while yet a boy.

Lectures on Phrenology in Ellenville, Ulster Co. N. Y.—The Editor has completed arrangements by which he is to give a course of lectures at this place, commencing Monday evening, June 21st, and continuing every evening of the current week—the sum of fifty dollars having been subscribed for this object.

Phrenology in Ohio.—"Phrenology is gaining converts in this part of Ohio at a rapid rate. In some places, where one year ago scarcely a man could be found who was a believer, now few men of note oppose it, and the scarcity of money alone prevents many men from becoming subscribers to the Journal. A negro is now lecturing in those parts who makes converts by the score wherever he goes. In a small town near here, he has been employed about a week, and they will still employ him some time to come. He will act as agent for the Journal if requested. His name is Henry E. R. Lewis." [Let him act. Ed.]

NATHAN FALOR.

Resolutions passed at Enon, Ohio.—The following resolutions were unanimously adopted, at the close of a course of lectures on Phrenology, delivered in Enon, Clark County, Ohio, by Dr. A. Ashbaugh, in April 1846.

Resolved, That we believe the principles of Phrenology embody and teach the essential and only true principles of man's mental and physical constitution.

Resolved, That we consider the diffusion and dissemination of its principles, as one of the greatest means of eradicating the false notions of the philosophy of human action and human responsibility, which has so long retarded the advancement and improvement of the human family.

Resolved. That we hail with pleasure, the interest which has been excited throughout this part of the country in behalf of Phrenology, and the intelligent understanding with which it is so generally received.

Resolved. That in Dr. A. Ashbaugh, we have an active, energetic laborer in the cause of Phrenology, and that from his success as a lecturer, and his accuracy as a demonstrator, we consider him well qualified to spread the doctrine of this noble science.

Resolved, That his attempts at the elevation of woman to her proper standard, placing her in that condition for which the God of nature evidently intended her, directing the young mind in its true channel, fixing an indelible impress upon their susceptible dispositions—completely proving the aphorism, that "a smart man never had a fool mother," meet our decided approbation.

Resolved, That we consider the circulation of the "American Phrenological Journal," published by O. S. Fowler, New-York, among our citizens, as one of the greatest means, of securing a healthy and diffusive knowledge of the science.

Muscular strength.—The muscular power of the human body is indeed wonderful. A Turkish porter will trot at a rapid pace, carrying a weight of six hundred pounds. Milo, a celebrated athletic Crotona, in Italy accustomed himself to carry the greatest burthens and by degrees became a monster in strength. It is said that he carried on his shoulder an ox four years old, weighing upward of one thousand pounds, for above forty yards, and afterward killed it with one blow of his fist. He was seven times crowned at the Pythean games, and six at the Olympian. He presented himself the seventh time, but no one had the courage to enter the list against him. He was one of the disciples of Pythagoras, and to his uncommon strength the learned preceptor and his pupils owed their lives. The pillar which supported the roof of the school suddenly gave way, but Milo supported the whole weight of the building and gave the philosopher time to escape. In his old age Milo attempted to pull up a tree by its roots and break it. He partly effected it, but his strength being gradually exhausted, the tree, when cleft, re-

united, and left his hand pinched in the body of it. He was then alone and being unable to disengage himself, died in that position.

Haller mentioned that he saw a man whose finger being caught in a chain at the bottom of a mine, by keeping it forcibly bent, supported by that means the weight of his whole body, one hundred and fifty pounds, until he was drawn up to the surface, a height of six hundred feet.

Augustus XI., King of Poland, could roll up a silver plate like a sheet of paper, and twist the strongest horse-shoe asunder.

A Frenchman who was attached to Rockwell & Stone's Circus last spring, was able to resist the united strength of four horses, as was witnessed by hundreds in New York and other places. A lion is said to have left the impression of his teeth upon a piece of solid iron.

The most prodigious power of muscle is exhibited by fish. The whale moves with a velocity through the dense medium of water that would carry him, if continued at the same rate, round the world in little less than a fortnight; and a sword fish has been known to strike his weapon quite through the oak plank of a ship.—*Western Literary Messenger*.

Physical Education recommended "by Authority."—We have often expressed gratification in witnessing the inculcation of sound physiological views by the religious press. Such inculcation is their solemn duty, because the preservation of health is a religious duty; and should therefore be inculcated along with other moral obligations. The violation of the laws of health are as much a sin as that of the laws of chastity, temperance, integrity, or any other—is often the *greatest* of sins and should therefore be taught from the pulpit and inculcated from the press. We copied an excellent article from "The Protestant Churchman" in our April Number, and are most happy to transfer the following from the "New-York Observer," on the same subject—health—on account both of its intrinsic excellence, and as a record of a much needed improvement in the tone of standard religious journals. They wield a mighty influence; may it be for commensurate good.

"What our children require to fit them for the duties and responsibilities of after life, are, a *vigorous physical frame, a cultivated and well-stored understanding, subdued and properly regulated affection*. Such is the design of education. With furniture like this, youth are equipped to run their appointed race.

"We begin with the first of these items. *Physical education, or the training of the body.*

"This is not a misapplication of terms. Man's lot is cast in a rough and rugged world. To meet, without injury, the revolutions of the seasons, and the frequent changes of the weather, our children need a firm, well bred, and strongly compacted frame, capable of enduring toil, and bearing exposure. Winds blow from the sea, storms fall from the skies. The sun smites by day, and the frost pinches by night. Besides, it is entailed upon us, as one of the bitter, though, at the same time, highly medicinal fruits of the *great apostacy*, that we should eat our bread by the sweat of our brow. The youth of our land are all to be laborers. What if the saw, or the trowel, is never put into their hands! What if they never steer the plough or swing the scythe. **Man must work, or not be a man.** The merchant does it, and so does

the lawyer, and so does the physician, and so does the clergyman, as really as does the farmer, or the mechanic, and often fully as hard. A good constitution is, therefore, one of the richest blessings. It is only properly valued where it is not possessed.

"To prepare for all this is indicated, as a duty, by the weakness of a child's body. Scarcely another animal, that we know of, comes into the world so perfectly helpless, and so entirely dependent on the care of others. The lamb rises, at once, and seeks its appropriate nutriment. The chicken just burst from the shell, picks up its food for itself, amidst the sands which surround it. But an infant has almost no strength at all. It is cast, impotent and pitiable, upon the care of friends. Weeks pass away before it can distinguish its mother from any other person, and months elapse before it can take one step in the world, where its lot is cast, and years roll round before it can earn its own subsistence. What a demand is there here for physical education! Those who were the instruments of this feeble creature's existence, and have the responsibility of its early training, are bound, by considerations too serious to be overlooked, to see to it that nothing is wanting, on the score of air, exercise, diet, early rising, and regular hours, to give compactness to its frame, and vigor to its muscles. They must do this, if they wish their child to enjoy life. They must do it, if they would render that life a blessing to the world. They must do it, or be chargeable with gross delinquency themselves.

"This thing is certainly not appreciated as it should be. Good health is one of the best of blessings. Many a man drags along through life, the victim of nervous irritability and by hypochondriac alarms, unhappy himself and a source of unhappiness to all around him, simply because his parents never sought, by accustoming him to early hours and regular exercise, to impart firmness to his constitution, and to aid the blood in its rapid journeys through his body. Cold water is better for this purpose than flannel. Open air is better than heated rooms. No matter how often your boy, of eight or ten, is turned out to brave the sharp north-wester, or to have his breath frozen upon his collar. No matter how rude, as some careful folks call it, your little girl is, so far as play and sport are concerned. This is nature. The young of all animals are buoyant in their feelings. Nature is their very element. It is unkind in you to keep your children shut in from the skies and clear wind. You injure them by not letting them breathe the frosty air of the early morning. Burns, in praising his excellent wife, scarcely ever fails to mention her rosy cheeks and elastic step.

"As for getting our children on fast in their studies, it is all folly. The time has come, when we should take better views of this subject. What a miserable compensation is it, for all the praise which either the child, or its parents receive, on account of the precocity of its talents, or the extent of its attainments, provided it must be doomed, through life, to diseased nerves, headache, palpitations of the heart, and all the thousand other real or imaginary ills, which flesh often suffers, if it is not legitimate heir to! Let us repudiate this preposterous feeling at once and forever. If we wish our children to be blessed themselves, and a blessing to others, we must seek to give them a firm, well-compacted physical frame. Nothing can make up for the lack of this. It is a possession that cannot be gotten for gold. Nor shall silver be weighed as the price thereof.

"Health is the poor man's riches, and the rich man's bliss. The object in every proper system of education, will be so to secure the thing itself, as not to have the thoughts occupied by the want of it, for, nearly half of the diseases of life are either produced or aggravated by talking about them. There was meaning in the remark of the old woman, "*Folks when I was growing up had no nerves.*" But many a young lady now would gladly exchange the soft sofa, on which she reclines, and the beautiful carpet on which she treads, and all the velvets, and silks, and diamonds which cover her, for the fair skin and cheerful countenance of the maid who helps her to make her toilet. Many a young man would almost give the rich stores of knowledge which he has gained by years of ardent application, for the ability to lie down and sleep quietly, as does the laborer who digs his garden, or hoes his corn. The fact is, the mind cannot work well unless the body be in a right state. Of what use is it for a man to sit himself down to any severe or protracted mental effort, while his spirits are depressed, and his whole nervous system unstrung! Effort now is just so much misery. Let him go out in the broad fields. Let him walk through the woods. Let him sail on the river. Let him converse with cheerful friends. Let him do any thing and every thing that is not really sinful, rather than drag along, the poor victim of a debility which presses upon him with the weight of a mountain.

"When shall this matter be duly laid to heart! The life is more than meat, and the body than raiment. Yet we are so much the slaves of fashion in reference to the dress and diet of our children, and are so unwilling to have their complexion darkened by the wind and sun, that we choose to have them grow up with pale faces and puny limbs, rather to inure them to habits suited to expand their chests, harden them against changes of temperature, and enable them to put forth effort without weariness. We pity the infant daughter of China. For the world we would not bandage the feet of our female children, thus arresting the circulation of the blood, creating excruciating pain, and dooming them to an awkward waddling motion all their lives long, but many of our customs in regard to clothing, food, and exercise, are scarcely less preposterous. In these respects we have very little advantage over our sisters of the Celestial Empire. It is high time that the subject of Physical education was better and more generally understood."

Natural Capabilities of Negroes.—The following goes to confirm an opinion to which our phrenological observations have brought us, that the colored man has more natural talent than is generally ascribed to him; and which culture would soon develop.

"The manumission of a slave has lately taken place in Alabama, who, as is stated, had earned for his master, John Goodwin, Esq., a property of some seventy-five or eighty thousand dollars, and for whose purchase a sum of \$15,000 had been offered and refused. The man was celebrated for his ingenuity as a mechanic, and had been engaged in the construction of many valuable bridges in the vicinity of Russell county, Alabama. The Legislature of the State have now passed a bill for his emancipation, at the desire of his master, who freed him from regard to his faithfulness and integrity."

Smoked to Death.—Mr. Christopher Sewell of Boston, died a few days since from the effects of smoking cigars to an immoderate extent. He had often consumed

thirty a day, which pernicious practice brought on so great a debility, that he died from the rupture of a small blood vessel.

We shall soon handle both the eating, burning, and smoking of tobacco effectually, meanwhile record the above quotation, yet have lost its source. Ed.

The Reform Convention now in progress in New York, though mainly local, yet furnishes an illustration of that progression set forth in this and former Numbers, and as such let us make the most of it. These conventions are demanded every quarter or half a century, because as the people progress they demand that government should progress also. Yet all governments are behind the people governed, and monarchical governments drag along a century or more behind society, because the people can not reach abuses to reform them. But republicanism enables the people to put the hands of reform directly upon abuses; yet even here, laws and governments lag along far behind the people, till, finally, jaded and tortured, they rise in their might, and take a progressive step at the polls. Yet the old, conservative drones of society, who fatten on these abuses, throw every clog possible before the wheels of these reform conventions, and prevent that thorough uprooting of the old, and planting out of the new, so indispensable to the happiness of the many, and so injurious to only the privileged few. Mark those who oppose these conventions—who oppose reform—and see how illiberal and selfish they are in every thing. Such ought to have lived a few centuries ago, instead of blocking up this car of reform. But of this in those Articles on Religious Progression, announced for subsequent Numbers; in which we have a rod in pickle for these old-fashioned, aristocratical notions.

What I wish now to urge is the importance of making the most of this movement in this State, and to "get up" such conventions in all the others. Our laws are mainly relics of antiquity. Let us see to their reform. Let us adapt them to the times; and insist on as thorough and complete a reform as is practicable. Nor should we have too many lawyers in these conventions, because they are generally the most conservative of all other classes.

These reform conventions must soon reach the general government, a radical defect in which is that the President has too many offices and perquisites at his disposal, and thus buys votes, names successors, and pays men to electioneers. This principle is effectually undermining the freedom of the elective franchise, and must soon be obviated. But of this whole subject of conventions hereafter. We say to New-Yorkers, "Strike while the iron is hot," and to others, heat up your irons of reform conventions as soon as possible, and then strike hard, and fast, and right, till you hammer out all the abuse: of past ages, and beat governments into the right shape to subserve the good of the many—till that glorious principle of equality and no prerogatives is brought into practice as generally as it is entertained in theory.

Those of our friends who may be disposed to aid us in extending the circulation of the American Phrenological Journal, will not only confer a favor on the proprietors, but also on all those into whose hands they place it. And, in order to introduce it into every family in the land, we propose to furnish SAMPLE NUMBERS to be sent GRATUITOUSLY to all who wish to advance so good a cause.

Dr. Howe 152 Washington St.

AMERICAN PHRENOLOGICAL JOURNAL

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HOME TRUTHS FOR HOME CONSUMPTION.
1846.

VOL. VIII. JULY. NO. 7

O. S. FOWLER, EDITOR.

Woman wields the Archimedean Lever, whose fulcrum is childhood, whose length is all time, whose weight is the world, and whose sweep is eternity.

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Notice to Correspondents.—We have received several communications, with the request, to notice them in the June, July, and August Numbers. As this number, except the cover, was all in type by the middle of May, and the August number all appropriated and mostly in type soon after, we cannot of course be expected to comply with requests to publish articles in those numbers already in type long before the articles in question were written. In addition to this, room in our pages is a scarce article—too choice to be appropriated except by such articles as are calculated to subserve the highest good of our subscribers. Yet we solicit the communication of articles so that we can have a greater variety from which to make our selections; nor can we publish half the really *good* matter continually pressing upon our columns. When, therefore, we are obliged to use the "Editor's privilege," we trust correspondents will not complain.

BOOKS TO BE SENT BY MAIL,

For Sale at the Phrenological Cabinet, at the following Prices only:

(Not contained in our regular List, on the last page of this Cover.)

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Containing a number of illustrations simplified and adapted to the Young. So that every Mother may, by the aid of this work, teach her Children the Elements of Physiology. Price 20 cts.

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is published thus early in order that our friends at a distance may obtain it in due time. Price only 6 cts., or 50 cts. per dozen. Booksellers supplied at a liberal discount. We have already sold over 7000. It is illustrated with many Engravings, and will be found interesting.

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THE
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AND
M I S C E L L A N Y .

(NEW SERIES.)

VOL. VIII.

JULY, 1846.

NO. 7.

ARTICLE I.

THE MILLENIUM.—BY H. R. SCHETTERLY.—WITH NOTES BY THE EDITOR.

FRIEND FOWLER :—

Dear Sir—The subject of human progress has, for several years, been a most absorbing theme of contemplation with your friend; and he has read with unfeigned delight your articles entitled, "*Progression a Law of Nature*," and your Journal generally. Firmly convinced that he cannot do better service to mankind than by extending the circulation of the P H R E N O L O G I C A L J O U R N A L, he has formed the unalterable resolution to spare no pains in calling attention to it in the great West, in conversation and by writing, not only for the press with which he has been and may, perhaps, be in future connected, but for others that will admit articles on that most important subject—the advancement of the human mind toward that goal which the Creator of all things intends our race to occupy, in coming time.

Depend upon it that Phrenology and its kindred sciences, constitute the Archimedean lever which is destined to remove from mankind that superstition which has so long shrouded and shackled human intellect, and let it roam, untrammelled by the creeds and dictates of those who pretend to do the thinking for others, in the delightful regions of those great truths which God has impressed upon all created things. And, as the exponent of these truths, the *Phrenological Journal* stands, and will continue to stand, at the head of every other publication in our land.

Volume VIII, page 29, you say—"Our world is to be reformed, and made a perfect Paradise. Depravity is to be comparatively banished. All human virtues are to grow in the utmost luxuriance. Illimitably and incalculably is mankind to become perfected and happy. This our

Articles on Progression in the last Volume fully establish. The Millenium is not an idle dream, but a prospective reality," &c.

Your friend does not at all doubt the truth and coming reality of prophetic predictions, that a time will come when "the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf, and the lion, and the fatling together; and a child shall lead them." But, my dear friend, the idea pervades your writings that even God employs means to bring about every effect, in accordance with the eternal and immutable laws by which he governs the Universe. The Millenium is not then to be ushered in miraculously. The change must be wrought in the universal human mind, and by human means in the hands of God, to be used by Him as instruments in working all things according to His own will and good pleasure.(1) And being very desirous

(1.) Though the Editor has unequivocally argued a prospective millenium from that law of "progression" set forth in this and preceding volumes, yet he has nowhere, to his recollection, said WHEN it would be completed, because his remarks have appertained to the past thus far—to the establishment of progression as a law of things—rather than to its application, yet in reserve. Nor has he formed a positive opinion on this point. The work to be done before man becomes in fact what he is constituted to be by Nature, is vast, multifarious, and almost inconceivably great. Of its variety and magnitude, no adequate idea can be formed, because we cannot conceive the amount and the variety of that perfection which awaits him; nor do we realize how imperfect we now are, because a thousand things in themselves exceedingly wrong and injurious are so universally practiced as to be considered all right, if not truly excellent, which, but for our being thus accustomed to them, would strike us as great enormities. And even the good institutions and practices now in vogue remain to be incalculably improved and amplified. All this besides that mass of corruption and misery which stare us all in the face wherever we go! Millions of labors greater than all those of Hercules united, remain to be accomplished. And all by human instrumentality. God indeed works, but works by MEANS—always by means—never without them. This is a settled ordinance of Nature, and now generally recognized, both theoretically and practically, even by all religionists themselves. Shall then this greatest work of all—this consummation and climax of creation, this finishing off of that of which creation itself is only the frame-work—shall this be brought to pass without human effort, and even in the teeth of that Causation established by God as the instrumentality of every thing? And since millennial perfection and bliss are to be brought about by means of human agency in co-operation with this progressive principle established by the Deity, therefore it is left for *man* to say *when* they shall take place. The Deity proffers them to us through this progressive principle, and will ultimately secure them, but has left it to us to accelerate or

to fill his destiny in the hands of Providence, your friend is extremely anxious to ascertain whither duty calls. And his Causality and Comparison being at times rather troublesome, they have induced him to look diligently for the causes that are to usher in the all-glorious period when "transgression shall be finished and an end made of sin," of which the prophet Daniel speaks; as well as at those modifying and hindering causes which may prevent its accession. And he confesses that when he looks the facts, to be stated hereafter, fully in the face—compares them, and reasons on them from cause to effect, and vice versa, your conclusions seem to be hastily drawn, or, at least, that the establishment of the prophetic era may not take place till some thousands of years hence, as a result of the causes you have assigned, unless, indeed, man can be placed in such a situation that his Acquisitiveness will be denied the artificial food furnished by what is called civilization ;(2) for this food not only nourishes and keeps alive this pre-

retard their "advent," the same as to hasten or postpone the preparation and eating of our meals, or sowing and reaping of our crops, or any other bounty of Nature. As man must PLANT trees, and also cultivate them, and even after the fruit comes to perfection, must reach forth his hand and pluck, and eat, so he must plant the trees of millennial perfection and happiness before he can feast on millennial fruit, and also wait for them to grow. God never forces any thing upon us, not even blessings, but waits not only till we desire them, but also put forth means and thus bring them about—precisely the same laws and conditions governing the mental and moral world which govern the physical. He has not ordained a specific period for ushering in the millennium any more than for giving us our dinners, but leaves the time to man's PRACTICAL decision. In other words, we can and shall have a millennium just as soon as, and whenever, we use those MEANS by which alone it can be brought about, but no sooner. As long as man relies on God to bring it about without human co-operation, so long he will wait in vain. As well wait for God to eat for him while he shuts his mouth. The same laws govern both. The same fixing of the time by man. The same in every respect, as far as its governing principles are concerned. It is thus left for us to say when we will have the millennium, and how much of one, and of what kind, and all about it—to say all this not by words but *deeds*, not by waiting God's time, but by taking our own.

(2.) All the progressive changes enumerated in Volume Seven have been exceedingly gradual. See how long government has been progressing from the tyranny of the old world to the republicanism of the new; and it will require at least another thousand years to perfect it—to even obviate its blemishes. Exactly how long depends on human agency—depends in part on our *own selves*. See how long Combativeness and Destructiveness, or the war spirit, have held the reins of supreme power. There is every reason to believe that the present reigning

dominant animal propensity, but increases its development and all-controlling influence, still more and more. Look at the accumulation of statute upon statute, in every State, granting special privileges to companies of all kinds—at the numerous manufactories—ships, canals, and railroads; and the other thousand and one devices resorted to, to enable individual families and associations the more effectual to sponge

monarch, Acquisitiveness, will continue to rule mankind with the now magic word of property for ages to come. She will rule just as long and just as rigorously as man will allow himself to be ruled, but not a day longer, nor more imperiously. As long and as far as we worship the rich, so long and so far will Acquisitiveness continue her sway, but as soon and as far as man is determined not to submit to that abject slavery in which property now holds him in bondage, so soon and so far will he free himself from her despotic rule. Would to God and my country that I could *impress* this principle on one and all, and thus rouse to effort, and so hasten this glorious day in reserve for man! How incalculable the advantages which would ensue therefrom.

But I am strongly inclined to the opinion that these changes will be much more rapid hereafter than they have been heretofore. A grand breaking up of the ice-bound river of society is occurring. In some parts the ice has moved—swept on by the mighty current of reform which our articles on Progression are designed to expound. But in other places the ice of error and sin still remains fastened to the shores of antiquity; and behold the mighty struggle now taking place before our own eyes! The cakes of evil, thus broken up from that solid mass which has heretofore bound them all together, are jostling and beating against each other and powerfully resisting the onward tide of reform, but are yet swept irresistibly onward to oblivion, and melting beneath the rays of light and warmth now beginning to shine upon our world. Yet at short intervals dams occur in which the ice is yet hardly disturbed and far from giving way before the rushing icebergs and torrents pouring down upon it. Yet even here it is rotten; and the waters are also rising beneath it and forcing it upward and onward. Every year new breaches form and old ones enlarge. How long before the rising waters of reform and the descending icebergs of evil will rush down against these dams of conservatism with such overwhelming might as to sweep all before them, it is difficult to predict, partly from the nature of the case, and partly from our inability to foretell how much effort man will put forth, and how well he may direct that effort. But a final break-up must come. The winter is past. The snows of antiquated institutions are fast melting before the fertilizing rains of this spring-time of humanity, and the genial rays of truth which the ascending sun of progression is pouring down upon humanity with perpetually increasing effulgence. And I opine that the grand break-up must occur

from the laborer the fruits of his honest toil, for the purpose of building splendid churches and mansions, for the exclusive benefit of the few and wealthy. Is not the 'almighty dollar' the Alpha and Omega—the all-in-all, of nine-tenths of the people, because it gives power, influence, immunity, even from the penalty of the law, and enables the possessor to move in what are called the higher circles! See the innumerable mercantile establishments, lawyers' and doctors' offices, even down to the groggery; with every one pressing into them who can get out of the producing classes, and make them maintain him without labor. I say, look at all these, and then say whether Acquisitiveness is not in the ascendent and on the increase, beyond all former precedent! (3) How can it be made to operate for the general instead of the individual good? Is it not selfish and exclusive in its very nature, as you acknowledge by the hope expressed of getting clear of its control?

within our own life time—that many of us will live to see the mighty mass of evil and misery which has thus far bound society in its relentless sheet of ice, move on in majestic grandeur toward the ocean grave of the past. This mighty roar, and crash, and rush—this piling up of these immense masses of ice upon these dams of conservatism, and consequent damming up of the waters above, till the perpetually increasing and ultimately triumphant pressure becomes frightful, and at length sweeps the mighty mass before it with tremendous power and overwhelming fury—may possibly be postponed to our children's day, yet is "nigh at hand," "even at the doors." I know, indeed, that these progressive changes are slow and gradual; the reason of which was barely glanced at in the article on Progression in the preceding Number; yet for ages things have been shaping and preparing for this mighty revolution in society thus figuratively set forth. Men have been "thawing out" gradually but effectually ever since the dark ages. But within our own brief memory, see how rapidly things have approximated toward this grand deliverance of man from the ice-bound fetters of ancient doctrines, institutions, and evils. See what five years have done! Then what will twenty more do? for be it distinctly observed, that though the *preparation* for these changes is exceedingly gradual, yet when that preparation is once made, the changes themselves transpire almost before we know it. But I am anticipating. After I have prosecuted the proposed series of articles on Republicanism far enough to show the influence of civil liberty on human progression, I shall present additional evidence that these changes are close at hand, and may even surprise us by the suddenness of their advent. But more of this whole matter of time in subsequent articles.

(3.) Acquisitiveness is indeed still on the increase. Nor can we dispense with its reign yet. An absolute necessity for its existing

You have shown that in the patriarchal ages Amativeness was the governing propensity of our race; then Combativeness and Destructiveness obtained the ascendancy, and these two controlled the race about four thousand years, until the wars under the ill-fated star of Napoleon demonstrated to the whole world the consummate folly of trying to enrich one nation by robbing and murdering another, and making the former tributary to the latter, exclusively through fear. But Acquisitiveness survived; and when denied the aid of Destructiveness, embraced Constructiveness—his younger sister—and now makes her minister to his depraved appetite, still holding his despotic sway over the vast majority of mankind.

From this fact you seem to argue that the reign of the propensities is near its close, principally because Constructiveness is located in contiguity with the moral sentiments. Had you produced evidence to prove that the causes, which keep Acquisitiveness alive by adding a continually augmenting quantity of fuel to the fire, increasing its activity and consequently its powers over human actions, were diminishing, either in number or activity, or both, your reasoning would have been much more satisfactory to your friend, than an argument drawn merely from contiguity; for it matters but little, in his estimation, what partner the reigning monarch has, or whence that partner is procured, so long as he serves the tyrant faithfully, infusing continually renewed vigor into his plans, that tyrant may continue to inflict his cruelties on all around. Your friend would rather see the despot chained, starved, and

reign consists in that demand for property, that is, of the comforts of life, so indispensable to the ultimate enjoyment of mankind. Mark this necessary order of the development of the faculties as preparing our race for after ages. Our world must of necessity have been filled with human beings before it could be filled with happiness. This **PEOPLING** of the earth is the first step in human progression—the first underground story of this mighty edifice of human perfection and enjoyment. This peopling must of necessity be done by Amativeness, and to effect it this faculty must of necessity have been all-powerful; and so it was, as shown in former articles. Now mark the correspondent location of this organ at the back and lower portion of the cerebellum—at the foundation of the brain, just as this faculty lies at the foundation of humanity. Next, the earth must be subdued, and accordingly Combativeness and Destructiveness, the subduing faculties, asserted the supremacy, though, instead of being content with clearing and subjugating the earth to the tillage of man, and fitting it to nourish humanity, they turned their arms against man himself, and hence the reign of bloody Mars. Next after the subjugation of the earth, it requires to be filled with property, and this Acquisitiveness is now effectually doing. Future generations cannot live and be happy without that very property which rapacious Acquisitiveness is now acquiring. After generations will find those railroads we are now building, factories we are erecting, fortunes we are amassing, and the like, against which our correspondent thus inveighs, indispensable to their enjoyment. This law of progres-

denied the services of a partner, or give him one that would continually desert to the besieged moral sentiments.(4)

Man acts from motives in all cases; and if you would have him act well, you must set good motives before him to influence his mind aright. But is this growing thirst for wealth, to be gratified by Con-

sion requires that we build them for coming generations, just as it requires parents to provide for their children. We are the parents of posterity in this respect quite as much as in that of generation itself. But just as parents in working to amass that wealth which their children enjoy, do so primarily for their own sake, and to gratify their own desire for property, without primary reference to their children, so we are building these roads for posterity in fact, yet in building them have "a single eye to the" "almighty dollar," and not to the convenience of posterity. The mere love of one generation for those that follow, would never lay up these necessities in creation. Hence the requisition for some powerful *selfish* stimulus. This stimulant Acquisitiveness furnishes; and the very excess of this faculty, against which our correspondent thus declaims, becomes a necessary link in that great chain of causation which is destined, ultimately, to usher in that glorious day

"Which kings and prophets waited for,"

as well as which our friend so earnestly desires. This link wanting, this mighty chain of progression would be broken forever. It is indeed working out present evil to us, but ultimate good to the race. True, these *abuses* as well as excesses of Acquisitiveness are by no means necessary to these beneficial ends, but are incidentals consequent on the depravity of mankind. It is absolutely indispensable to after ages, that Acquisitiveness reign with great power during some antecedent ages, yet this need not lead to all those abuses of it under which society now groans. We must have a tremendous power of acquisitiveness, yet those perversions of it of which he so justly complains, grow out of that same depravity of man's nature, which turned Combativeness and Destructiveness against mankind, though they were given to subdue and till the earth. Yet I have not time now to inquire into the origin of these abuses. Still, infinitely better these abuses than no Acquisitiveness—better, if not for us, at least for the vast range of ultimate enjoyment which it is working out to the human family as a whole.

(4.) These same principles apply equally to this declaimer against inventions, the riches of the few, and consequent poverty of the many, and much to the same effect. Our correspondent has not yet fully opened his eyes to the vastness and range belonging to this principle. He sees its minor and present evils, without duly appreciating its ulti-

structiveness, a good motive ? Until, therefore, society shall have been so organized that wealth shall lose the respect now paid it, its power to charm, and its all-overshadowing influence in every walk of life, we need, in the opinion of your friend, not look for universal justice and reciprocal love among all classes. The heavenly prediction, "on earth peace, good will among men," can never be realized as long as the "love of money"—"the root of all evil"—continues to be the governing motive of man's actions.

Is it a fact that we have got rid even of Combativeness and Destructiveness as you have assumed ? (5) To be sure, their manifestation is less purely animal among those nations called enlightened which are able to maintain their own integrity, because experience has demonstrated the absurdity and utter uselessness of their fighting each other. But take the British nation, to which you have accorded the pre-eminence for intellectuality and morality, in Europe, (Vol. VII, p. 398) and let me ask you, Is it not constantly at war with the weaker nations of Oriental regions, forcing them under its yoke of tyranny, making the people of China swallow its poisonous drugs, and making them pay for being whipped into submission to be poisoned, wholesale ? (6) Nay, are we not ready to begin active warfare with Britain herself for the bleak and barren regions of Oregon ? The United States alone spend ten

mate bearing on that millenium he so much desires. I would neither suspend, nor even diminish this hoarding reign of Acquisitiveness, only properly *direct* it, so as to secure its benefits without experiencing those evils now engrafted on it. But of this, also, in subsequent Articles. Chain Acquisitiveness, and you chain progression. Yet this faculty may continue in all its power and energy without necessarily producing any of these evils. Not that I do not appreciate these evils, and perhaps as much as the author of this article, yet they result from the *abuse*, instead of the legitimate use, of this grasping faculty. Let us, then, not strive to "starve" or "chain" Acquisitiveness, but only rightly to *direct* it.

(5.) No, and ought not to. Man will always require them, yet not in as much power as now and formerly. Yet I have never claimed such riddance to be already effected, only that they do not *predominate* now as formerly. All these petty contentions, litigations, animosities, and ill-blood between neighbors, spring from them. They are yet, by all means, too active, yet far less so than heretofore. It will probably require ages before they settle down within their natural limits, yet see how much less they are now than they were formerly.

(6.) Ay, but are wars as bloody now as formerly ? Though the course of England is monstrous, yet see how much more unjust and also bloody the wars of antiquity. Besides, I have all along assumed that war among civilized nations was "nearly" over, compared with its prevalence in ancient times, and not that it was yet wholly quenched.

millions annually,(7) in preparing for war in times of peace. Enter now with me the forum, and follow a political campaign, and witness its contentions for the spoils, and the wanton slanders of honest men's good character, and then say whether Combativeness and Destructiveness do not manifest themselves, in this new arena, to an alarming degree?

It is a philosophical maxim, which pervades all your writings your friend has seen, that every cause produces an effect proportionate to its magnitude and activity. In other words, those mental faculties which are exercised the most intensely, obtain the ascendancy over the rest, making those their servants which can be brought into associated action, and dooming the other antagonistic faculties to comparative inactivity. That is, the perceptive and intellectual faculties may be readily brought to co-operate with active, predominant animal propensities, and minister to every selfish and depraved animal appetite in any assignable degree; but then the moral and religious sentiments become proportionably dormant, and finally almost inactive for want of exercise. On the contrary, the perceptive and intellectual may unite with the moral and religious—throw the animal into the shade, and make man noble, good, god-like, employing his mighty intellect in devising means for the melioration of the down-trodden of his race. Angelic, like Penn, Fenelon, Oberlin, Howard.

Now let us keep the above truisms (if they be such) in mind, and look at Great Britain, which has outstripped every other nation in the arts of civilization, according to your own showing, (Vol. VII, p. 398) lest my assertion, that Acquisitiveness is continually acquiring a more and more potent and wide-spread influence over the minds and actions of men, should be doubted.

About sixty years since, British capitalists first commenced employing machinery in manufactures, and Robert Owen manufactured with machinery the first two bales of Sea Island cotton imported into England. Now her capitalists own an amount of machinery which, when fully employed, will do the work of six hundred millions of human beings, i. e. will manufacture far more than half the human race would do; and that without giving employment to all her laborers. The consequence is, that wages are reduced, by competition between the operatives, to the starving point, and the operatives have to be without bread under all circumstances, however cheap it may be, because they are denied the privilege of earning the means of purchasing it, and thousands die annually of actual starvation. Lord Devon in his late report to Parliament says: "The Irish Agricultural laborers and their families amount to more than four millions of human beings, whose only food is potatoes, whose houses are pervious to the rain, to whom a bed or a blanket is a luxury almost wholly unknown." Lord John Russell, in a speech delivered in the House of Commons, says: "In the Sussex jail, out of 837 prisoners, 141 do not know the Saviour's name, 498 know the name, but nothing more of him." On this the London Chronicle observes: "We must abandon the hope of seeing England a Christian country, unless we discover and apply the means of making it cease to be a starving country." It is recorded in a report made by

(7.) More than twenty millions.

a Committee sent out by Parliament to inquire into the condition of the laborers and operatives, that the Nobility keep dogs chained to their gates to keep the poor out; and that whole families, sick with the typhus fever and lying on the bare ground, frequently die for want of nourishment to raise them, after the fever has been worn out by starvation.

Now who can doubt that Acquisitiveness in on the increase when it extinguishes every feeling of humanity and destroys every vestige of practical Christianity among a people professing aloud, in the public streets and in the splendid churches, to be followers of the lovely and humble Jesus, spending thousands to make proselytes among the heathen who practice Christianity tenfold more than they; but leave their own brethren and sisters to slave at home? Constructiveness, prostituted to serve the most sordid Acquisitiveness constantly on the increase, and gaining an all devouring potency, is to aid in reforming the world. Can it? Constructiveness building machinery to supersede hand labor, reduces wages to the starving point, compels the laborers to involuntary idleness and consequent starvation; while, owned exclusively by capitalists who soil not their hands, it grinds out exhaustless wealth for them, stimulates and invigorates Acquisitiveness in their minds, to reform mankind. Just look at it. But the repeal of the Corn Laws is to remedy the evil. The poor laborers and operatives can never buy a single bushel of wheat until it becomes cheaper than potatoes for want of employment to earn the means of purchasing. The contest about the Corn Laws is principally between the landed, or hereditary, and moneyed aristocracies of Great Britain. The indulgent laborers have no share in the Government, and cannot be directly benefited either way. The machinery will go on accumulating wealth for those who own it, and making the laborers maintain them in idleness and affluence, under the influence of hunger and the dread of starvation, until society shall be organized as to secure constant employment and the reward of his toil to him who earns it, until the Christian maxim, "If any will not work, neither shall he eat," shall obtain the ascendancy.

It is scarcely necessary to say that the same causes which keep up and increase this morbid Acquisitiveness, and consequently perpetuate its reign, on the other side of the Atlantic, are pre-eminently active in our own country. The thousand schemes to make money, otherwise than by labor, sufficiently attest the fact. We are yet young as a nation, and commenced manufacturing with machinery only a few years since, and rival already, in some branches, the Old World. Our facilities are far greater than any other nation possesses; and that we shall soon excel all others, and reap from it the same degradation and suffering, or starvation of the masses of our people, cannot be doubted by any person who will reason from cause to effect. Indeed, the effect of the extensive employment of machinery is already severely felt in some parts of our country, yes, even in your city, as the readers of *The Tribune* well know. The damages of an extensive conflagration are soon repaired by the laborers, who build mansions for all but themselves, without the least check to the general growth of the city; and then some of the workmen must of course be partially or wholly unemployed, until another fire gives them employment. As a general rule, there is not a nation on the face of the earth that knows better the

value of money and how to make it than the Yankee race. We are famed for our enterprise and indulgence of Acquisitiveness, throughout the world; as well as for our Constructiveness and expertness in turning it to money making. Even the Emperor of Russia gets his machinists from Uncle Sam. From all this it is evident to your friend that Constructiveness, instead of superseding Acquisitiveness, can only gratify, nourish, and increase it.(8) Perhaps you may say

(8.) Our correspondent stands where I stood some time back, before I grasped this vast and beautiful principle, in its whole sweep and range. Individuals, nations, and the whole family of man, for hundreds of successive ages, are as a drop in the bucket, in this grand chain of progression. What if this acquisitive link in this chain does work out all this distress to the starving millions of Europe, and is binding still worse burdens on us, still, if this sacrifice of our own generation and scores of those that shall follow, but carries forward this progressive destiny of the race, how small this sacrifice, compared with that stupendous and glorious issue! Yet even this sacrifice is unnecessary. We can have all those benefits without any of these miseries. We have these miseries, not because this progressive principle necessarily entails them on us, but because we induce them on ourselves. The masses bind themselves to this mighty acquisitive wheel, now crushing them into the dust, by the wretched million, and then break forth in doleful curses, extorted by their agony, not at the real cause—their perversion of this principle—but against that very mammon monster which they erected. “My people love to have it so.” So do the poor. They forge their own fetters. The rich are only the agents, while the sufferers are the primary cause of this worship of riches, and its consequent distress. This idea, so rife, especially among extra radicals, of heaping opprobrium upon machinery, is unwise and useless. Will it stop the use of machinery? Not in the least. And even should not if it could. Shall we go back to the spinning of cotton by hand, and travel in coaches instead of by steam, because machinery is so very detrimental to the poor? But I doubt whether machinery injures the poor one whit, but believe it actually benefits them by giving more employment and better pay than without it, because it augments the demand so vastly by cheapening the articles, and thus increasing both consumption, and money, and property in general. Are the poor now any poorer than before its introduction? Are they not even better conditioned? Or are they any better off in those kinds of business in which machinery is not used? Thus, we do not employ machinery in manufacturing shirts, and yet in what other business are wages equally low, or the operatives more oppressed? Still, we must not occupy room required for other matters by protracting these Notes, but close

Phrenology is destined to teach men the right use of their faculties, and will have a mighty influence in bringing about the millennial period, which we both so anxiously desire. Your friend acknowledges its mighty power and influence; but then it can operate upon comparatively but few minds with that potency which is necessary to change a morbid mental development, and if Constructiveness produces a similar effect here, in grinding the laborer into the dust, which it has produced in England, may not thousands, nay millions, in our land, be as ignorant of Phrenology as the British prisoners are of the name and doctrines of the Saviour?

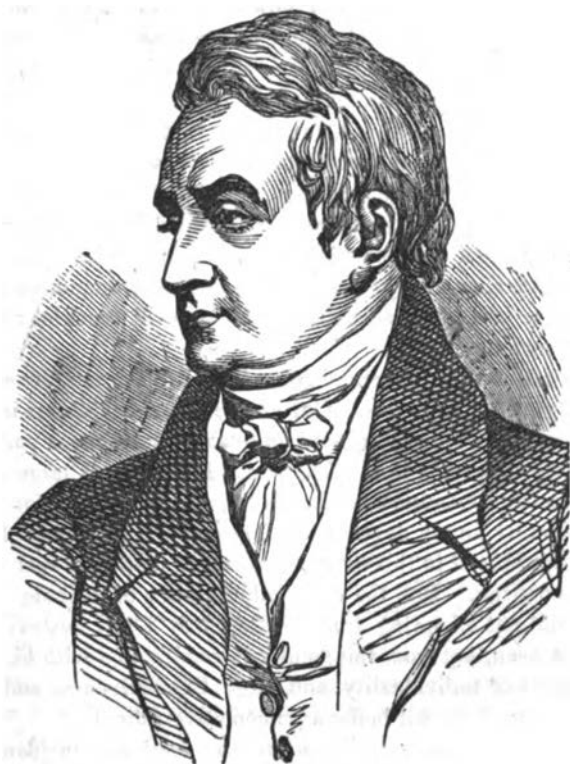
What other signs then are there, aside from the law of Progression, upon which you build your hopes of the advent of millennial justice, equity, and truth? If you still think the law of Progression will bring it about, in what way will it operate? Directly by supplanting Acquisitiveness, or indirectly by producing an organization of society that shall have a benign millennial influence upon the minds of men? It is of great importance to have definite ideas on these points, that we may fill our destiny as instruments in the hands of Deity in bringing about the long looked-for period of plenty, peace, justice, truth, and love universal.

with recommending all to look at these matters in their general bearings and ultimate results, to labor for the *right direction* of Acquisitiveness, instead of its suppression, and above all, to take hold, one and all, of this mighty car of progression, and urge it on with all our energies, remembering that "every little helps," and that every item of well directed labor tells on the general issue—on human advancement and happiness.

ARTICLE II.

PHRENOLOGICAL DEVELOPMENTS OF REV. SIR SYDNEY SMITH, WITH AN ENGRAVING.

Judge from that law of harmony pointed out in former Numbers, as existing between one part and all parts, and between the organization and character, face and features like these indicate great power, both of Physiology and mentality, along with unusual balance, consistency, and harmony of character. A nose, for example, thus strongly marked, indicates extraordinary POWER OF STRUCTURE, and thus of mind. Yet this is by no means an eccentric face—is not full of hills and hollows, but strong and full throughout. His chin and eyebrows are in keeping with his nose, and his large neck and strongly marked basilar region corresponds with that view of his organization just taken. You rarely find a better physiology—one combining as much strength with as much harmony.



No. 20. REV. SIR SYDNEY SMITH.

Look again at his Phrenology—also in perfect keeping with his Physiology—also both strongly marked yet harmoniously developed. His forehead is by no means a tame, every day affair, nor yet full of those hills and valleys which indicate warped views and defective judgment. It is both ample and even, and especially developed over the eyes and from the root of the nose upward, and these are the developments which give a practical, off-hand method of viewing subjects, as well as that availability of talents so marked in all Sir Sydney Smith's writings. The whole base of his brain was also large, and gave that force and energy so essential by way of enabling him to fill the station he occupied, and so manifest in all his productions. Mark, also, in this connection, his immense development of Language, as evinced by that swelling fullness above and below his eyes. This organ, in combination with his great Individuality, Eventuality, and Comparison, gave him the great talent for composition so conspicuous in this distinguished reviewer. The talents conferred by these organs constituted his forte.

They told him what to say and how to say it. They rendered him clear, cogent, pointed, and plausible in idea, as well as copious and happy in style. His large Comparison and Language gave him that correct use of words so manifest in every sentence he penned, and his large Eventuality gave him his facts and that astonishing amount of learning and knowledge for which he was so remarkable.

Ideality is also very large. This imparted that elevation and elegance of style which adorn all he wrote, and pruned his character of those excrescences which his powerful basilar region would otherwise have produced. Ideality always accompanies as even an organization as his, and of course perfected and polished his power of thought, and beautified his energy of style.

He was called "the Reverend Joker," from his great flow of wit and the severity of his strictures. Our analysis of Mirthfulness in Volume VII. showed that Comparison acts quite as conspicuous a part in what is commonly called wit as Mirthfulness. Exactly how large Mirthfulness was in the Reverend's head, this likeness does not inform us, but it was evidently amply developed. The general fullness of his whole forehead would lead to this conclusion, which that light spot above his eye fully confirms. But the remarkable power of ridicule which he possessed did not all spring from Mirthfulness alone, however large it might have been, but from this faculty in *combination* with his immense Comparison and Individuality, and large Combateness and Destructiveness, much of his wit being argumentative ridicule.

We cannot perhaps better illustrate the marked coincidence which exists between his character and developments, than by making a few quotations from his contributions to the "Edinburgh Review"—that enemy of Phrenology, to be sure, but nevertheless a periodical of great merit and almost boundless influence, to both of which our Reverend subject so largely contributed. In fact, he was its originator and first editor, and for many years a leading correspondent. That review began with the present century, when, to use Sir Sydney Smith's own words:

"The Catholics were not emancipated—the Corporation and Test Acts were unrepealed—the Game Laws were horribly oppressive—Steel Traps and Spring Guns were set all over the country—Prisoners tried for their Lives could have no Counsel—Lord Eldon and the Court of Chancery pressed heavily upon mankind—Libel was punished by the most cruel and vindictive imprisonments—the principles of Political Economy were little understood—the Laws of Debt and of Conspiracy were upon the worst possible footing—the enormous wickedness of the Slave Trade was tolerated—a thousand evils were in existence, which the talents of good and able men have since lessened or removed; and these effects have been not a little assisted by the honest boldness of the Edinburgh Review."

"An awful period for those who had the misfortune to entertain liberal opinions, and who were too honest to sell them for the ermine of the judge,

or the lawn of the prelate:—a long and hopeless career in your profession, the chuckling grin of noodles, the sarcastic leer of the genuine political rogue—prebendaries, deans and bishops made over your head—reverend renegadoes advanced to the highest dignities of the Church, for helping to rivet the fetters of Catholic and Protestant Dissenters, and no more chance of a Whig administration than of a thaw in Zembla—these were the penalties exacted for liberality of opinion at that period; and not only was there no pay, but there were many stripes. It is always considered as a piece of impertinence in England, if a man of less than two or three thousand a year has any opinions at all upon important subjects; and in addition he was sure at that time to be assailed with all the Billingsgate of the French Revolution—Jacobin, Leveler, Atheist, Deist, Socinian, Incendiary, Regicide, were the gentlest appellations used; and the man who breathed a syllable against the senseless bigotry of the two Georges, or hinted at the abominable tyranny and persecution exercised upon Catholic Ireland, was shunned as unfit for the relations of social life. Not a murmur against any abuse was permitted; to say a word against the suit-orcide delays of the Court of Chancery, or the cruel punishments of the Game Laws, or against any abuse which a rich man inflicted, or a poor man suffered, was treason against the *Plousoeracy*, and was bitterly and steadily resented. Lord Grey had not then taken off the bearing-rein from the English people, as Sir Francis Head has now done from horses.

“To set on foot a Journal in such times, to contribute toward it for many years, to bear patiently the reproach and poverty which it caused, and to look back and see that I have nothing to retract, and no intemperance and violence to reproach myself with, is a career of life which I must think to be extremely fortunate. Strange and ludicrous are the changes in human affairs. The Tories are now on the treadmill, and the well-paid Whigs are riding in chariots; with many faces, however, looking out of the windows, (including that of our Prime Minister,) which I never remember to have seen in the days of the poverty and depression of Whiggism. Liberality is now a lucrative business. Whoever has any institution to destroy, may consider himself as a commissioner, and his fortune as made; and to my utter and never-ending astonishment, I, an old Edinburgh Reviewer, find myself fighting in the year 1839, against the Archbishop of Canterbury and the Bishop of London, for the existence of the National Church.”

We have quoted those two passages in part, to show the sphere he has acted in English politics and literature, in part to illustrate his style, and, in part as particular illustrations of that law of progression already before our readers.

“The pamphlet is written in the genuine spirit of the Windham and Burke School: though Mr. Bowles cannot be called a servile copyist of either of these gentlemen, as he has rejected the logic of the one, and the eloquence of the other, and imitated them only in their headstrong violence, and exaggerated abuse. There are some men who continue to astonish and please the world, even in the support of a bad cause. They are mighty in their fallacies, and beautiful in their errors. Mr Bowles sees only one-half of the precedent: and thinks, in order to be famous, that he has nothing to do but to be in the wrong.”

“Confusion of thought, we are told, is one of the truest indications of terror; and the panic of this alarmist is so very great, that he cannot listen

to the consolation which he himself affords: for it appears, upon summing up these perils, that we are in the utmost danger of being destroyed by a despot, whose system of government, as dreadful as himself, cannot survive him, and who, in all human probability, will be shot or hanged, before he can execute any one of his projects against us."

"In the eighth page, Mr. Bowles thinks that France, if she remains without a king, will conquer all Europe; and, in the nineteenth page, all the miseries of France are stated to be a judgment of Heaven for their cruelty to their king: and in the 33d page, they are discovered to proceed from the perfidy of the same king to this country in the American contest. So that certain misfortunes proceed from the maltreatment of a person, who had himself occasioned these identical misfortunes before he was maltreated; and while Providence is compelling the French, by every species of affliction, to resume monarchical government, they are to acquire such extraordinary vigor, from not acting as Providence would wish, that they are to trample on every nation which co-operates with the Divine intention."

In a charge, given by the Bishop of Lincoln to the clergy of his Diocese, he thus criticises in the *Edinburgh Review* of 1813:

"It is a melancholy thing to see a man, clothed in soft raiment, lodged in a public palace, endowed with the product of other men's industry, using all the influence of his splendid situation, however conscientiously, to deepen the ignorance, and inflame the fury, of his fellow-creatures. These are the miserable results of that policy which has been so frequently pursued for these fifty years past, of placing men of mean or middling abilities, in high ecclesiastical stations. In ordinary times, it is of less importance who fills them; but when the bitter period arrives, in which the people must give up some of their darling absurdities;—when the senseless clamor, which has been carefully handed down from father fool to son fool, can be no longer indulged;—when it is of incalculable importance to turn the people to a better way of thinking; the greatest impediments to all amelioration are too often found among those to whose councils, at such periods, the country ought to look for wisdom and peace. We will suppress, however, the feelings of indignation which such productions, from such men, naturally occasion. We will give the Bishop of Lincoln credit for being perfectly sincere; we will suppose, that every argument he uses has not been used and refuted ten thousand times before; and we will sit down as patiently to defend the religious liberties of mankind, as the reverend prelate has done to abridge them.

"We must begin with denying the main position upon which the Bishop of Lincoln has built his reasoning—the *Catholic Religion is not tolerated in England*. No man can be fairly said to be permitted to enjoy his own worship who is punished for exercising that worship. His Lordship seems to have no other idea of punishment, than lodging a man in the *Poultry compter*, or flogging him at the cart's tail, or fining him a sum of money; just as if incapacitating a man from enjoying the dignities and emoluments to which men of similar condition, and other faith, may fairly aspire, was not frequently the most severe and galling of all punishments."

"His lordship thinks the toleration complete, because he sees a permission in the statutes for the exercise of the Roman Catholic worship. He sees the permission—but he does not choose to see the consequences to which they are exposed who avail themselves of this permission. It is the liberality of a father who says to his son, 'Do as you please, my dear boy; follow your own inclination. Judge for yourself; you are as free as air. But remember, if you marry that lady, I will cut you off with a shilling.'"

* * * * *

"Does he believe there would be ten Catholic peers and thirty Catholic commoners? But, admit double that, (and more, Dr. Duigenan himself would not ask.)—will the Bishop of Lincoln seriously assert, that he thinks the whole Protestant code in danger of repeal from such an admixture of Catholic legislators as this? Does he forget, amid the innumerable answers which may be made to such sort of apprehensions, what a picture he is drawing of the weakness and versatility of Protestant principles?—that an handful of Catholics, in the bosom of a Protestant legislature, is to overpower the ancient jealousies, the fixed opinions, the inveterate habits of twelve millions of people?—that the king is to apostatize, the clergy to be silent, and the Parliament to be taken by surprise?—that the nation is to go to bed over night, and to see the Pope walking arm in arm with Lord Castle-reagh the next morning?—One would really suppose, from the bishop's fears, that the civil defences of mankind were, like their military bulwarks, transferred, by superior skill and courage, in a few hours, from the vanquished to the victor—that the destruction of a church was like the blowing up of a mine,—deans, prebendaries, churchwardens and overseers, all up in the air in an instant. Does his lordship really imagine, when the mere dread of the Catholics becoming legislators has induced him to charge his clergy, and his agonized clergy, to extort from their prelate the publication of the charge, that the full and mature danger will produce less alarm than the distant suspicion of it has done in the present instance?—that the Protestant writers, whose pens are now up to the feather in ink, will at any future period, yield up their church without passion, pamphlet, or pugnacity? We do not blame the Bishop of Lincoln for being afraid; but we blame him for not rendering his fears intelligible and tangible—for not circumscribing and particularizing them by some individual case—for not showing us how it is possible that the Catholics (granting their intentions to be as bad as possible) should ever be able to ruin the Church of England. His lordship appears to be in a fog? and as daylight breaks in upon him, he will be rather disposed to disown his panic. The noise he hears is not roaring,—but braying; the teeth and the mane are all imaginary; there is nothing but ears. It is not a lion that stops the way, but an ass.

* * * * *

"And so his lordship means to infer, that it would be foolish to abolish the laws against the Catholics *now*, because it would have been foolish to have abolished them at some other period;—that a measure must be bad, because there was formerly a combination of circumstances when it *would* have been bad. His Lordship might, with almost equal propriety, debate what ought to be done if Julius Cæsar were about to make a descent upon our coasts; or lament the impropriety of emancipating the Catholics, because the Spanish Armada was putting to sea. The fact is, that Julius Cæsar is dead—the Spanish Armada was defeated in the reign of Queen

Elizabeth—for half a century there has been no disputed succession—the situation of the world is changed—and, because it is changed, we can do now what we could not do then. And nothing can be more lamentable than to see this respectable prelate wasting his resources in putting imaginary and inapplicable cases, and reasoning upon their solution, as if they had anything to do with present affairs.”

The following graphic description of the horrors of war occurs in his sermon on the duties of the Queen.

“A second great object which I hope will be impressed upon the mind of this royal lady is, a rooted horror of war—an earnest and passionate desire to keep her people in a state of profound peace. The greatest curse which can be entailed upon mankind is a state of war. All the atrocious crimes committed in years of peace—all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war—every principle of Christian charity trampled upon—human labor destroyed—human industry extinguished;—you see the son, and the husband, and the brother dying miserably in distant lands—you see the waste of human affections—you see the breaking of human hearts—you hear the shrieks of widows and children after the battle—and you walk over the mangled bodies of the wounded calling for death.”

It is now left to any scrutinizing mind, to say whether the correspondence between both his sentiments and his style—his matter and manner—on the one hand, and his developments as indicated by his likeness is not marked and apparent.

ARTICLE III.

DEFECTS IN THE ENGLISH LANGUAGE.

From *Memory and Intellectual Culture*—By O. S. Fowler.

IN many respects our language itself—all languages—are quite imperfect, just as are all man's attainments. He is a progressive being in language as well as every thing else. A few hundred years will see the mode of speaking incalculably improved. The English, as now spoken and written, is rich and copious, allowing the use of many words nearly synonymous, because it is a fusion of the languages of the ancient Britons, Romans, Danes, and Norman French, yet this very fusion has left its seams of union full of flaws.

But its mode of writing is far more imperfect still. It has been written only about six hundred years. Before that the English nobility scorned to speak, write, or use the language of their conquered *serfs*; and when at length compelled to speak it, they patched it up almost any how, using the same letters to signify different sounds, and different letters to signify the same sounds, and even opposite sounds. Thus A has one sound in fate, another in fat, another still in fall, and still another in far. C, k, s, and z, often exchange places, and the great majority of our words are not spelled in accordance with the true sounds of the letters used. Indeed, this cannot be done till every sound

has its letter or character, and every character its sound. For what are letters used but to represent sounds? Then given sounds should be represented by specific characters, and the same sounds always by the same letters, and every primitive sound should have its specific character. This done, when a child had learned these letters it would have learned to read and spell, so that learning these branches would require but a few days or weeks. Nothing would be required to read, write, and spell correctly, but to learn what characters for the different sounds. Then reading and spelling would be simple; now they are exceedingly complex. Then they would be easy; now they are very difficult. Then nothing would be left to the memory but the alphabet; now who can always remember whether a word ends in *tion* or *sion*; or in *zes* or *ses*? and thus of innumerable other cases. Then any one would spell any word **RIGHT** by spelling it according to the pronunciation, and therefore all who could speak our language or any other, could **SPELL AND READ** it readily and correctly. Then the dreary years now spent by children in learning to read and spell, would be dwindled into as many weeks, and most of the expense of schooling saved, and health preserved. In short, incalculable benefits would spring from placing all languages on this, their only true ground—that of representing every primary sound by a specific character. What but **REPRESENTING SOUNDS** is the end sought by all writing and printing? This our present writing and printing systems utterly fail to do; yet it is indispensable in all complete systems of writing. This most important end is attempted in **PHONOGRAPHY**, which consists in attempting to indicate every vocal sound by a single character—every sound made by one motion of the hand. This its fundamental basis must strike all as an invaluable desideratum. Nothing of equal importance can possibly be accomplished; because—

It would greatly facilitate learning to read and spell all languages, our own included. Write languages on this basis, and all required to be done in order completely to master any language would be to learn this alphabet, or the characters used to represent given sounds, which any child could be taught in a few hours, or at most days, and also the meaning of words. Now we are obliged to learn all this, and then to learn a thousand and one **EXCEPTIONS**—worse by far than to learn the rule itself. Thus, we must learn the different sounds of different letters, and worst of all, learn the nearly arbitrary use of many letters, as whether a word is spelt with *g* or *k*; or with *c* or *s*; and thus in cases innumerable. These, who can remember? Hear some foreign names pronounced, and see how very differently they are spelled. If every word and name were spelled just as it is pronounced, the saving in time and the certainty thereby secured, would be very great.

PERFECT LEGIBILITY is another most important end secured by Phonography, which can be read as easily and correctly as print. The advantages of this are too many and too obvious to require comment.

It will also *amalgamate all languages*, so that in learning them nothing will be required but to learn the definitions of their words. Foreign languages could then be learned in one-tenth of the time now required. The eye and ear would then act in concert. Now they act in opposition whenever words are not spelled as pronounced, which is very rarely done.

Writing the Roman characters requires at least five times more *labor and time* than is necessary. Thus, in making an *m*, we are obliged to employ *seven* strokes or motions of the pen, five for *n*, ten for the, six for *w*, and thus of nearly of all our letters whereas only one stroke should be used to represents one letter and sound. This would diminish, at the lowest calculation, three-fourths, probably five-sixths, of the time and labor of writing—the hardest kind of work—and also increase its *quantity*. To cite the Author's own case. His *subject matter* accumulates in his mind five time faster than he has physical strength to put it on paper. That is if the time and labor of writing were reduced four-fold—if he could signify as much by one stroke as he now does by five—the average number of strokes now required to form our single letters—he could produce five times as much *thought*; and supposing his writings to be useful, could do five times as much *good*. And thus would *mind* be developed and thought quickened, to the incalculable augmentation of human happiness.

Apply this rule of contraction to printing, and we could put several times as much matter on a given amount of paper as now, and thus proportionably cheapen literature, and disseminate and multiply that mental food so promotive of mind. Hence, since mind is the highest and main constituent element of humanity, this reform would double and treble human mentality, and therefore life itself and all its pleasures. What other branch of reform is equally needed? Nor can our present bungling system of writing and printing stand a hundred years longer; probably not fifty; so that the sooner it is remodeled the better.

This reform would also incalculably improve both the matter and style of all that is written. Most writers can conceive and originate several times faster than write, and must retard the flow of thought so that this slow system of chirography can keep up. As well yoke a snail and antelope together. We require a system of writing which shall enable the pen to record thoughts somewhat nearly as fast as the mind can conceive them, or at least, by which we can write as fast as speak. This can be done. We can move the hand as rapidly as the vocal organs. Hence, if we had only one stroke of the pen for every vocal sound, we could write and report as rapidly as talk; and thus retain that warmth, glow and rapture on paper now confined to speaking. Add to this that the speaker could subsequently trim and perfect his productions, and how incalculably important the proposed improvement! The sun will never shine upon any improvement equal to that which shall enable us to put thoughts on paper as fast as they are uttered or conceived; because it will incalculably augment the quantity and perfection of the manifestation of *mind*—the highest development of nature. Now our best thoughts and speeches vanish in being recorded *when and as* delivered and conceived.

PHONOGRAPHY A TRUE SCIENCE.

But its highest recommendation is the science it embodies. By science, is meant the fixed ordinances and usages of Nature. Nature regulates all her operations by *fixed natural rules*. Whatever the nature of man provides for or requires, is thus governed by *exact science*. Thus, his nature requires him to love, and accordingly exactness, system, fixed laws, govern this department of his nature, as much as

they govern mathematics, and for the same reason.* That there is also as much science in religion as in optics, is fully shown in the Author's work on "RELIGION." Not a function of material or human nature, but is thus governed. Written and spoken language, being natural functions, are therefore governed throughout by these fixed, scientific rules. These being of course specific and absolute, all writing or speaking should be based in or founded on them. Phonography embodies this *science* of writing languages. It consists in applying nature's requisition of representing every specific sound by given characters or signs. Its framework is a sound for every character or letter, and a letter for every sound. This is obviously right, and infinitely preferable to our present chiography. Nor is any system of short-hand writing, not based on these principles, worthy of any attention.

A secondary recommendation of Phonography is its forming every letter by a single stroke, or motion of the pen. This phonographic or basis arrangement, therefore, is also scientific, and as we can make manual motions with extraordinary rapidity, a true system of writing will allow us to write as fast as speak. To say, then, that I unequivocally approve of chiography—that I go heart and soul for its universal adoption—is too tame. Nature both *sanctions* and *requires* such adoption. I regard Phonography as the great *communicator and developer of mind*, and therefore as the great mental lever of all reform. Temporary inconvenience would attend the change, but infinitude alone can measure the good it would confer. Old as I am—valuable as my time is—I shall learn it and reap its advantages, and have my children learn and write it, and recommend its universal adoption, especially by the young.

PITMAN'S AND BAYLEY'S SYSTEMS.†

In thus cordially recommending Phonography, and claiming that it is founded in science, I would by no means be understood to say that art has already perfected what Nature has thus thus originated. She has marked out the general *plan* or ground work, of a character for every sound, and a sound for every letter, and then left art or human invention to say by *what* characters each sound shall be represented, or what characters are the most quickly made and easily read. This subject is just beginning to receive consideration. A perfect phonographic system, like an immense building, must embody the perfecting labors of many minds, each making one valuable addition after and upon another, till the whole structure is completed. Still, Phonography, though by no means perfected, is already *framed*, so that we can all help finish it.

Two rival systems are now offered for public canvass and adoption; Pitman's, an Englishman, and Bayley's, a Vermonter. Both are essentially phonographic, yet neither is but perfected. Which, then, is the better? This important question must be answered mainly by

* If this declaration, that love is governed by exact scientific rules, should be new or doubted, see it established and illustrated in "LOVE AND PARENTAGE," in which this science of the affections is given.

† Elementary works, explaining both Bayley's and Pitman's systems, can be had for cash, at No. 131 Nassau-st., N. Y. Bayley's 25 cents, mailable, and Pitman's 50 cents, bound. They will enable persons to learn by themselves.

experience. Of this, the Author has none in either, and therefore can no more than partially answer, and perhaps then inaccurately. He has heard a lecture on each, and rather prefers Bayley's. And for two reasons.

1. Pitman's system writes the vowels in after it has written the consonants, and above and below the latter, so that you must take up the pen every word or sentence, and *go back* to insert them, just as we now do in dotting the *i* and crossing the *t*; while Bayley's writes them in and finishes up as you go along. This taking up the pen and going back is objectionable unless you can write an entire letter or discourse, and then re-read and point all at once. If Pitman's can effect this object, its superiority is unquestionable. Reporters can then write the more rapidly, and the printer set up after him without the insertion of the vowels in the manuscript.

2. Pitman represents the *p* by a light stroke, and *b* by one just like it, only heavier, and this plan of light and heavy letters runs through his system wherever sounds nearly alike but slightly differing are to be represented. These light and heavy strokes cannot well be represented by a pencil, which greatly impairs his system for reporting. Bayley's obviates this difficulty, besides being shorter. Still, Pitman's may have other advantages and Bayley's disadvantages, which my cursory examination of both may not have observed. Bear in mind that I know little of either, and consider neither as at all perfect, but as mere infants, compared with what will yet be devised; just as the steamboat and all other improvements were infantile when first invented. Yet both have invaluable advantages over the present system, and should be examined, and one of them, or something better, be adopted by all lovers of mental progression. God grant that man may improve both his mind itself, and his powers and facility of manifesting it, proportionately with its infinite importance.

PROPOSED INVENTION.

Another kindred improvement is required and will soon be invented—that of altogether superseding the composition or type-setting by stereotyping. Now, the types must be set before they can be stereotyped, but why cannot a smooth wood or metal plate, the size of the page, be coated over with wax or some plastic substance, in which the phonographic characters can be formed, not with pen and ink, but with a style or hard point, and from which the impression can be taken direct; thus dispensing with paper, ink, type, and composition. Engraving on steel is accomplished by forming the letters in wax spread on the plate to be engraved. What should hinder our stereotyping by a similar process? These plates when stereotyped from, could easily be re-coated, and thus used continually for years. Will not some ingenious Yankee carry out some plan analogous to this *practically*, and thereby amass any required amount of wealth, immortalize his name, and confer the highest possible blessing on man? But for his other pressing engagements, the Author himself would have presented this suggestion experimentally, and may yet.

In order, however, to accomplish so desirable an object, we must use the same characters in writing used in printing. This Phonography ought by all means to do; yet both Pitman and Bayley are getting up founts of phono-type on the general basis of the common letters. Of

this I unequivocally disapprove. That form of letter which is best for writing is also best for printing, and for the same reason. Have them both alike, and when a pupil has learned the letters for either, he has learned them for both. Now we must learn two alphabets—in fact four, one set for common and one for capitals, for both writing and printing. This diversity should be obviated. Let one form of letter represent its corresponding sound whenever and wherever used, so as thus to secure *oneness* of impression.

This proposed invention will require and tend to secure a plain and beautiful chirography, instead of those miserable scrawls too generally used. Yet the former can easily be acquired. See how legibly and beautifully the ancients wrote even our present extremely bungling forms of letters, and “what man has done, man can do.” But give us one easily made stroke for every sound, and then teach pupils to write the alphabet when they learn it, in order to aid its acquisition, and besides learning their letters twice or thrice as quickly and effectually, they would learn to write in and by learning to read, as well as early and easily acquire a beautiful chirography. This will also cultivate the art of *drawing*, the advantages of which are incalculable.

There is also a great amount of character in the chirography. Show me a person's hand-writing, and I will tell you the writer's leading characteristics. The index of character our proposed invention would convey. In common with all other inventions this would throw many out of their trade and accustomed employment; yet shall this objection, true of all improvements, suspend all progress? Yet, as with all inventions, it would so cheapen the commodity as incalculably to increase the consumption, and thus actually furnish additional employment. Still, no objection should be allowed to arrest a great public good. To retain the present bungling, costly system merely to furnish employment to printers is poor policy. Better adopt the improvement, yet pay as much as now, and give them the time thus saved.

A new invention has been made by which exact copies of all writings can be multiplied rapidly and to any required extent. This invention is invaluable. I shall learn the art, and recommend others to do the same.

ARTICLE IV.

COLOR.—THE PERCEPTION, RECOLLECTION, AND APPLICATION OF COLOR.

Color forms a constituent element of matter. It is thrown broadcast over all nature. It tinges, variegates, and incalculably beautifies the flowers of the field with its ever-varying tints and shades. It renders vegetation verdant and delightful. It skirts our auroras and vespers with its golden hues, and paints the gorgeous skies and rainbows with the pencilings of divine beauty. It crimsones the rosy cheeks of health with indescribable loveliness, their beautiful *colorings* being one of their chief attractions. In short, *colors* form a necessary ingredient of matter, and appertaining to every material thing. Without them how cheerless and dreary the fields of nature and the face of creation, and how blanched the human cheek! But colors exist, and this primary mental faculty enables man to perceive, apply, and take delight in them. Indeed, few

other sources confer more pleasure or profit—more elevation, refinement and purity of mind and feeling.

Large Color quickly notices and discerns any peculiarities or beauties in the coloring of things seen; experiences pleasure when it is good, but pain when defective; and with Ideality large, delights in good paintings, and selects, matches and applies colors with good taste and judgment. With Imitation, Constructiveness, Form, and Size added, it can excel in painting. The *pleasure* good clothing affords, is proportionate to its activity.

Small Color neither notices nor takes much pleasure in colors; nor discerns interest or beauty in them; nor is able to carry them in the eye; nor when especially deficient, even to distinguish them.

COLOR VERY SMALL.



21. MR. BRUNELL.



22. MR. STRATTON.

Mr. Stratton, formerly a crockery merchant in Third-street, Philadelphia, failed so utterly to discern the colors of his wares, that he was finally compelled to give up the business. He relates the following autobiographical anecdote. A female customer called for a wash bowl and pitcher of a given pattern, which he brought out. She wished one of the same pattern, but of a different color. Unable to distinguish any color but green, he brought out one at a venture, but ventured *wrong*. She turned indignantly and walked out, as if imposed upon. On relating how strangely she conducted, and showing the pitcher, its color being so totally different from what was ordered, explained the cause of her affront. That depression in the middle of his eyebrows, 28, shows how deficient this organ was in his head. An excellent draftsman in New Haven could see no difference between brown and red covered books and a green table cloth on which they lay. In all such cases this organ is small.

THE CULTIVATION OF COLOR

Is important, in proportion to the *pleasure* its exercise is capable of conferring. To increase its power and action, *exercise* it. This can be done only by *studying and admiring* colors—by observing and contemplating that exhaustless and ever-varying richness and perfection of coloring with which Nature has painted the flowers of the field, the

exquisite beauty of which "Solomon in all his glory" could not equal. Let one and all *study Botany*. It is full of absorbing interest and unalloyed pleasure, besides being highly instructive. The growing attention paid to the cultivation of flowers, especially by women, is indeed a matter of rejoicing. Let children also be encouraged to plant, tend, and admire them, arrange colors and make bouquets, and especially *paint*. Not only show them pictures, but pictures *painted to life*—not those miserable *daubs* now given them to play with, but those *well* painted. Let painting be generally practiced, especially by women, for all are endowed with more or less of this gift, and let artists be both multiplied a thousand fold, and liberally patronized, so that they can devote their entire energies to the cultivation of this refining art. Let artificial flowers be made and worn abundantly, and rich vases executed; nor are well-colored fabrics for attire, especially female, objectionable, because calculated to cultivate this faculty.

Much as beautiful colors are pleasurable, especially when tinging the cheek of health, their *artificial* coloring is not commendable. Not that they should not be colored, for Nature offers to paint them in the most beautiful of all tints imaginable. Beautiful woman has only to *rub off* the paint Nature has already put on. Yet those who by violating the physical laws have lost the rosy hues of health and beauty, can restore them, not by rouge, but by *air and exercise*. Pallid cheeks indicate inactive lungs, and are repainted temporarily by facing a cool breeze, and permanently by facing it often, as well as rendered plump and glossy. No paint—not the superfine of Broadway, or Prince Regent, can equal that put on by *health*. Try it, ye who would obtain, retain, or restore your blushing, rosy charms.

ARTICLE V.

EXAMINATION, BY THE EDITOR, OF CASTS OF SKULLS, NUMBERED 1 AND 2, ILLUSTRATED WITH ENGRAVINGS, AND OF A. AND B., BY L. N. FOWLER.

No. 2.



No. 1.



In our last Number we gave the phrenological developments of two casts, A. and B., and a partial examination of two others, Nos. 1 and 2, but were too much crowded to do them justice. To what was there given, the following should be added.

From these engravings the cast of No. 1 will be seen to be round—and of course wide—short, and conical on the top, and therefore governed by the Propensities mainly. It is also low, and short superiorly. Its leading developments are very large Acquisitiveness, Amativeness, Firmness, Combativeness, and Destructiveness. To this he adds large Secretiveness, Alimentiveness, Veneration, and Marvellousness. His cast of mind was evidently sensual throughout. Conscientiousness and Benevolence were weak, so that there was nothing to stem his powerful current of propensity. Nothing but extra moral training could prevent his being a bad man. If a criminal, he probably robbed, or stole, or obtained money dishonestly, nor would he scruple to commit murder as a means of robbery, or of revenge.

His sexuality was very strong, so that he would be likely to spend lavishly in its gratification. His intellect was only medium, and the perfect slave of propensity, to gratify which was its main incentive to action. Constructiveness was large. He was artful, cunning, and a thief in the night, as well as very persevering.

Cast No. 2 is evidently that of a very large, strong, and athletic man. It resembles the head of the Indian race very much. Its cerebellum is enormous, yet its friendship and parental love is weak. Combativeness is large, but Destructiveness is still larger, and really immense. He would almost as soon kill as eat. This organ was enormous. So were Secretiveness and Acquisitiveness. Indeed, I have rarely, if ever found them as large in civilized life. Cautiousness and Firmness were also large, and thus combined, imparted great force of character. Veneration was large. Intellect was good—perhaps superior, as far as natural capabilities are concerned. His plans were well-laid, and deep and cunningly devised. There was no finding him out. Self-Esteem was rather weak, but Approbateness very large. There was much natural power and value in this head, yet such enormous propensities undoubtedly converted it to a depraved use. If brought up in civilized life, he was dishonest, and would resort to any means of getting money.

The following is the description given by L. N. Fowler, of the casts A. and B., the Editor's description of which was given in the last Number. The two descriptions of both casts were given wholly irrespective of each other, and without either of us knowing what the other had written, until both were completed, thus furnishing the most perfect and thorough test possible of phrenological science, though it being of naked casts, and no intimation whatever having been communicated touching their education and spheres, too much is left to Phrenology; and in case the descriptions coincide with the character, the truth of the science is put beyond the reach of doubt or cavil. The two descriptions agree perfectly in subject matter, though less strikingly in manner. The Editor's description is the more bold and pointed, and his brother's the more guarded, yet the points described are virtually the same, though each touch some points omitted by the other.

"A., the individual of whom this skull is a cast, possessed the following traits of character: He had a brain above the common size, and that mostly developed in the animal or selfish and social region, and in that of will. He must have had a large frame and a coarse physical organization with a predominance, of the sanguine-bilious temperament. He had a very heavy base to his brain, and consequently very strong feelings and passions, and was therefore very fond of company and

influenced much by his attachments and associates. His love of woman, children, and friends, is strongly indicated. He had an uncommon amount of force and resistance, and was capable of manifesting a very great amount of temper and resentment, and when angry showed cruelty and revenge without much restraint. This is one of the strongest traits of his character. Appetite was fully developed. His Secretiveness and Cautiousness were very fully developed, which, with his selfish nature, would be liable to make him suspicious, evasive, cunning, artful, hard to be found out, and probably jealous; and, if so, probably resorted to desperate means to have revenge. He was in some sense quite ambitious and sensitive, yet was familiar, and lacked dignity and elevation of feeling; he had an uncommon will, which was manifested more with the feelings, than with the intellect; consequently he was most persevering, and probably obstinate. He had some conscience and sense of moral obligation, yet they did not predominate. He was quick of observation, a good marksman, and a great traveler; had a good general memory of matters and things, and of what he heard; and was also inquisitive and capable of understanding subjects, laws, and principles; yet his intellect was less deep than practical and observing. He had wit, but it was harsh and sarcastic. He was very gay and jolly.

NOTES BY THE EDITOR. My brother's description does not make it out to be quite as bad a man as my own; and in this he is probably nearer right; because his small Self Esteem and Acquisitiveness, and very large Approbateness would render him liable to be much influenced by surrounding circumstances. His conduct would not be as depraved as the Editor represented unless his associations were also bad. The Editor overrated his Destructiveness and underrated Conscientiousness; and his small Acquisitiveness may not leave him as destitute and desperate as our other observations implied. The fact is that an unfavorable organization may make a decent man, *provided* the sphere in life and the education are favorable, so that these should be known to the examiner. Yet this is not a good head.

B.—The size of this head was nearly large, or at least above par. I should suppose it to be the cast of the skull of a man more tall and spare than the reverse, and possessing a predominance of the vital and mental temperaments. If so, his mind was active and his feelings impressive. He had great powers of observation, and much curiosity to see and know what was going on around him. His talents were of the available kind; hence he could show off to a good advantage, and compared with his education, few could excel him in capacity for entertaining company. He had an excellent memory of stories, and if Language was large, had a happy faculty for relating anecdotes, and generally had the last one to tell, on account of his having a large organ of Comparison and association. He did not lack for wit, and his jokes were generally well timed.

His moral organs were not so large as to have a controlling influence, though his Veneration was largely developed. But as Benevolence and Conscientiousness were only average, they did not exert a restraining influence over his conduct. He had a strong will and was determined and set in his way. This constituted a leading feature in his character. Secretiveness and Acquisitiveness were both large and active, and more liable to lead him astray than any other organs.

He must have been very adroit and successful in obtaining his ends without detection, or if he failed in his efforts, it was not for want of cunning. He was non-committal, and would learn the secrets of other people without disclosing his own plans farther than would serve his purpose, was more combative than destructive, and would threaten more than he intended to execute. He was more affable and familiar than proud and dignified, was disposed to brag, and generally made himself the hero of his story. His enjoyments and associations were more animal and connected with the gratification of his propensities than moral and intellectual. He had a strong social nature, which exhibited itself particularly towards children and pets, or dependent objects, and whatever sympathies he possessed would be more active in that channel than any other, and he would exhibit them more in doing than giving—he was more kind than generous. Inhabitiveness, which gives love of home and country—the place as such—was well developed, and with Adhesiveness would make him love the place of his nativity, and the associations connected therewith. To him woman had her charms, yet he was not so much influenced in the admiration of her charms as to make that a particular trait of character, and his love would be more of the promiscuous than of the devoted class.

In summing up his character, I should not consider him the worst nor the best of men,—not so good as to be proof against temptation, nor so bad as to be a leader in vice and immorality ; but as being rather easily influenced by persuasion, and if he was a very bad man, it was the result of surrounding influences and associations.

He possessed the *natural* capacities for a scholar, and a smart, enterprising man.

ARTICLE VI.

PROGRESSION A LAW OF NATURE. ITS APPLICATION TO HUMAN IMPROVEMENT, COLLECTIVE AND INDIVIDUAL. NO. IX.

BUT in nothing has this progressive principle been more apparent, and in nothing more required, than in RELIGIOUS doctrines and practices. How utterly destitute of reason, and how subversive of every principle of true morality, the prevailing religions of the ancients, and their existing continuation among the heathen at the present day ? To trace these various systems from antiquity down to the present time, and show their gradual improvement, is not necessary to the full elucidation of our subject. The FACT of such change is too apparent to require proof or elucidation. Look at the religion of the Greeks and Romans. Behold a god for every depraved propensity, and the more depraved, the more a god. See them adoring a Jupiter—their king of gods—to whom they attributed the grossest and coarsest sensuality, the most disgusting amours, and the lowest and filthiest forms of unbridled lust ! Look next at their Venus. See them worship a harlot, *as such, and because* of her libidinousness ! And the more amorous her worshipers, the more devout ! Behold the licentious throngs, flocking in masses to her temples, for the express and sole purpose of public and shameless prostitution, and the more lewd the more religious ! Mark the fact that this was their *religion*, and even the most

popular form of religion then in vogue, and in vogue among the most enlightened nations then on earth !

Look again at their Mercury—a lying, thievish god, and worshiped *because* he was so deceptive, pilfering, and full of villainy ! Behold, again, their Mars, and their temple of Janus. They even make a religion of war, and carnage, and plunder ! And in performing their vows and omens, see human victims sacrificed, in order that they might watch the gurgling blood as it oozed out by degrees, observe the last gaspings for breath, and the lingering struggle between life and death, to determine therefrom whether and how they should go to war, and ascertain important matters of state. True, they had a god of justice, and one of chastity, yet how few worshiped at their shrines, and how few gods of virtue, but how many of the worst forms of propensity ! Indeed, the religion of the old world was almost wholly one of *propensity*, with scarcely a redeeming trait throughout the whole range of their religious creeds and practices—barely sufficient to attest their consciousness of the existence of a few moral virtues.

But mark, once more, that even these religious doctrines and practices were greatly improved versions of those religious systems which preceded them. Look at the religion of the ancient Egyptians—of the Medes, Persians, Chaldeans, and Partheans. The sun, moon, stars, and even animals—cows, fish, and reptiles—were objects of divine worship—constituted their gods, and *all* their gods—and the more filthy the animal or object, the more of a god. With this account of the religions of the old world, furnished us by profane history, that of “the gods of the heathen,” given by sacred history, is in perfect keeping. Indeed, we need go no farther than the religion of India, as it now is, for proof and illustration of the exceedingly low and sensual cast of the religion of the old world ; because the Hindoo system has remained much the same for many ages, though undoubtedly slightly improved by slow degrees, in consequence of the action of this very principle of progression under discussion. Of that of the Chinese and Tartars, much the same is true, though the former underwent a vast improvement under Confucius.

But enough. Nor did we need to cite even thus cursorily this proof of the perfect animality of the religion of the ancients. It is a matter of universal history and fact, and contrasted with the religion of the present day, furnishes the most indubitable evidence that man has taken vast strides from the propensity religion of the ancients, towards that of the moral sentiments and intellect yet in reserve for future generations.

If these views require confirmation, we have it in the gradual improvement of the religion of the Jews, from almost no religious code, through the slaughter of domestic animals for religious sacrifices, to the bloodless and highly moral religion of Christianity. The Antediluvians had but one rite—the Sabbath. Abram had no other, except as he had visions. Rachel stole her father’s gods, and there was undoubtedly much idolatrous worship among the Jews, before the time of Moses, else why the extra pains taken to prohibit it, as well as the strong tendency of that nation subsequently to practice it, of which Micah is an isolated instance of multitudes of similar samples. What were all the “rebellions” of the children of Israel, but the continual bursting forth of the latent volcano of idol worship ? And then look at the perfect credulity of the Jews. Ready to swallow any religious vagary that might be started—which, by the way, was equally apparent throughout the old world, and which has been transmitted hard on to our own day, though not quite as egregious lately as formerly.

The interdiction of idol worship by Moses, may be considered as a great step towards the establishment of true religion.* But its place remained to be supplied, and the institution of the rites and ceremonies of his dispensation took the place of idol worship. The ten commandments—that code of pure morality, as well as of religious observances—accompanied this dispensation, and behold the stride thus made in religious progression, from the propensities religion of heathenism towards the moral religion of the New Testament. And whether we regard the Old Testament as divinely inspired or not, yet, that the New is a vast improvement on the Old, and every way more in keeping with the requirements of the moral sentiments, as analyzed by Phrenology, is perfectly apparent. Perhaps we cannot better express our views of the doctrines of the New Testament, than by referring to the last page of our work on “Religion.”

“I do not, however, hesitate to say, that the Old Testament allows some doctrines which are at war with Phrenology, such as war, capital punishment, the ‘life for life, eye for eye, tooth for tooth, hand for hand, foot for foot’ doctrine, &c. (Deut. xix. 21.) These, however, the New Testament abrogates, supplanting them by the law of kindness—a law so signally in harmony with the teachings of Phrenology. Indeed, the doctrines and teachings of Christ, are found to harmonize perfectly, and in all their shades and phases, with the doctrines and teachings of Phrenology. His doctrines are perfect. Wonderfully calculated to reform and adorn mankind. Every doctrine, either an exposition of some law of mind, or else founded on some law. Every precept, calculated to promote moral purity and human happiness. A perfect pattern in both precept and example, of that ascendancy of the moral sentiments so clearly demonstrated and so forcibly enjoined by Phrenology, as the *sine qua non* of virtue and happiness. Phrenology does not suggest a single error or improvement either in His doctrines or examples, or in that inimitable exemplification of them in practice described in the first few chapters of the Acts of the Apostles, where they went from house to house, healing the sick, bestowing alms, breaking bread, and having all things in common. Oh, that his benign and heavenly doctrines were but comprehended and practiced by his *professed* followers—by the whole world. A holy and a happy world would then be ours! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the joy, the ineffable glory, that obedience to his precepts and practices would confer on man!”

Having thus traced this doctrine of religious progression down to the Christian era, we shall, as soon as may be, follow it on through the dark ages to the present time; in doing which we shall be obliged to handle the religion of the Roman era rather freely, nor can we discuss this matter thoroughly, without making some strictures on past and existing systems of religious belief and practice. This we do not because we love to find fault, but because we cannot avoid it without

* The reader will please bear in mind, that we here treat the doctrines of Moses, and of sacred history, and the religion enjoined, according to their own intrinsic merits, irrespective of that divine authenticity claimed for them. This is the only way in which philosophy can treat them. We must weigh them in the balance of intellect, or else let them alone. But, regard them as we may, they harmonize so beautifully and perfectly with our grand doctrine of progression, that to omit them, would leave our subject much less perfectly presented than with such treatment. That the religion of the Bible bears such philosophical scrutiny, is one of its strong recommendations, for if it did not, its believers would be obliged to pocket their intellects while they exercised their Veneration—which no intelligent mind can possibly do.

sacrificing truth and our subject, which we hope we have too much moral courage to allow. Meanwhile, we again solicit a *candid* perusal, in place of a blind adherence to long and fondly cherished opinions and practices. We hope to be able to continue this series in the next Number.

MISCELLANY.

WATER-TREATMENT FOR SUMMER COMPLAINTS.

As the season is approaching in which summer complaints prevail, the following direction for applying the water-treatment to their cure, may save some children from an untimely grave, and some parents from the most distressing of all bereavements:

“There exists a much greater sympathy between the skin and internal organs than many suppose. The mucous membrane lining the stomach and bowels, is only a continuation of the external skin. Consequently, the condition of the one affects in a greater or lesser *degree* the condition of the other. In fact, one cannot, in my opinion, be the seat of disease without disturbing the function of the other. This is particularly the case in *summer complaint* in children; and where the function of the one is greatly increased, that of the other is proportionably lessened. To equalize the action so as to lessen it in the one, (the mucous membrane,) and increase it in the other, (the external skin,) would be to cure the disease.

“To effect this, the following treatment will uniformly succeed, if used while the vital functions are active. First, immerse the child in a warm bath for twenty to thirty minutes, rubbing it, and giving it plenty of warm water to induce free vomiting; when taken from the Bath, wash it all over in cold water; rub it dry; then put a well-wrung bandage around its whole body, covering it with dry flannels; give repeated injections of tepid water, until the bowels are thoroughly moved; then the water should be cool as they can bear it, and at longer intervals. The bath and bandage should be repeated at least twice or thrice in twenty-four hours; and should the body become hot, or the bandage dry, it should be changed much oftener. The cold washing should be repeated whenever the bandage is changed. As soon as full free vomiting has been produced, let the drink be cold water; always look for and obtain a re-action after; a bath-friction upon the surface is useful after the wash. The diet should be plain and unirritating. After they are able to run about, let them wear the wet bandage through the day, and wash them night and morning in cold water for a few days. In

fact, the occasional wearing of the wet bandage through the day, and daily washing in cold water, is a safe and sure preventive of summer complaint.

A. UNDERHILL.

Massillon, Ohio.

Another letter from the same pen, upon the water-treatment of diseases, is in type, but unavoidably crowded out of this Number; but it will appear in our next.

"The Phrenological and Physiological Almanac for 1847.—By L. N. FOWLER." This annual has been sent to press thus early, in order to fill those orders for it always sent in during the summer, by booksellers and others, so as still farther to extend its circulation. Over 30,000 copies of this almanac for the current year are in circulation, and very many attribute their conversion to some number of this periodical. This furnishes a strong inducement to extend its circulation. The present number, besides, contains the usual almanac calendar for Boston, New England, New-York State, Upper Canada, Michigan, Wisconsin, Iowa, NEW-YORK CITY, Connecticut, New Jersey, Pennsylvania, Ohio, Indiana, PHILADELPHIA, Illinois, Missouri, WASHINGTON; Virginia, Delaware, Maryland, Kentucky, CHARLESTON; North and South Carolina, Georgia, Tennessee, Alabama, Mississippi, Arkansas, NEW ORLEANS; MOBILE; Florida, and Texas—being the most complete calendars ever offered to the public—contains chapters on the "Natural Laws," "the Habits of Howard" illustrated by a fine likeness; "the Condition of Woman," "the Phrenological developments of Mrs. Sigourney," illustrated by a likeness; "gradation of intellect, represented by cuts from the highest order of animals as compared to the lowest order of human beings, and from those in a gradual ascent to the highest order of intellectual and moral greatness," illustrated by six cuts of monkeys, baboons, and orang outangs, and two of idiots; "facts for parents who whip their children in a passion;" "Harrahwaukay, a New Zealand chief," illustrated by an excellent likeness; "Judas, Jun." a character from real life, destitute of Benevolence, contrasted with Gosse," in whom this organ was immense; the Phrenological developments of "Cassius M. Clay," illustrated with an excellent likeness; do. of "Deacon Seth Terry," and "James K. Polk," accompanied with the likeness of both. Then follow a table of developments, and a cut showing the location of the organs. The title-page, also, contains a symbolical head of much interest and value. Its sale has already exceeded 5000 copies, and will doubtless reach ten times this number. Price, six cents single copy; mailable; address Fowlers and Wells, 131 Nassau-st. New York.

Ronge.—The Phrenology and Biography of this distinguished reformer will be particularly interesting and appropriate in connection with the views on Progression in preparation for our next Number, and will probably be given, illustrated with an excellent likeness.

Rev. Mr. Walker's article was not received till the whole of the July Number was in type. It will appear as soon as we can find room for it—possibly in the August number, and at farthest in the September. We shall append some notes.

AMERICAN PHRENOLOGICAL JOURNAL.

OPINIONS OF THE PRESS.

Editors who think our humble efforts to enlighten and inform man, worthy of their commendation, have our cordial thanks, and doubtless those of their readers whom they thus benefit. It is in their power to do incalculable good by recommending this study of human nature to those whose opinions they do so much to form, and by doing this, they will enjoy the perpetual gratitude of all whom they induce to either study Phrenology, or read our man-expounding pages. The following opinions of the press, may be taken as a fair average of the tenor of their remarks concerning us :—

AMERICAN PHRENOLOGICAL JOURNAL.—This publication, issued monthly by Fowlers & Wells, richly merits the patronage of every lover of the study of man. It is filled with the most interesting matter, brought forth by long experience and deep researches in Phrenology, Physiology, Physiognomy, and Magnetism. The reasoning of its editor is irresistible, being plain and conclusive. No mother who is rearing a family should be without this valuable work.—*N. E. Cataract.*

AMERICAN PHRENOLOGICAL JOURNAL.—I receive this valuable work regularly. It is still edited by O. S. Fowler. Among the periodicals of the day, this is the best and cheapest. No person who has a taste for highly useful reading should neglect to subscribe for it. Send on your orders for the work. Messrs. Fowlers & Wells always fulfil their contracts.—*Self Examiner.*

The editor has gained an extensive reputation as a Phrenologist; and by means of his Journal, he is endeavoring to enlighten the people of the land upon the subjects of Phrenology and Physiology.—*Bangor Gazette.*

This valuable Magazine occupies a place which is filled by no other work. Its object is to enlighten the mind on subjects of which the great body of mankind are the most ignorant, and yet in which they are the most vitally interested. "The highest study of mankind is MAN." That wonderful thing that THINKS and FEELS, the human MIND, its powers and faculties, affections and passions, and how it operates and is operated on by surrounding circumstances; its powers of progression and improvement; physically, intellectually and morally, and may be studied to advantage by all. And they should be. It has acquired a reputation and popularity which nothing but real worth can secure, and what is more important, its articles are perfectly ADAPTED to the WANTS of SOCIETY. The editor punctually fulfils what he promises, and we hope he will realize all he anticipates.—*Primitive Expounder.*

The Phrenological Journal is one of the ablest and most interesting works on that subject ever published.

St. Mary's Sentinel.

It increases in merit and interest every issue. It contains a choice variety of scientific and miscellaneous matter.

Girard Free Press.

This valuable work is received. It commends itself to all who desire to understand more fully their own physical and mental formation.—*Voice of Freedom.*

This Journal presents a very attractive appearance, embellished by a large and handsome engraving of the human head, on which is given a symbolical representation of the different organs and faculties; the body of the work is likewise illustrated by appropriate and well-executed engravings. Of its contents, we need only observe that the high reputation of the Editor, as a practical Phrenologist, offers a sufficient guaranty that the subjects treated are handled in a skilful manner.

Alton Telegraph.

The Phrenological Journal is filled with interesting and valuable matter, and is a sterling work. We advise all of our friends to subscribe for this work.—*Western Literary Messenger.*

The contents of this work are so admirably written, with a view to interest as well as instruct, that the most careless reader could hardly fail to give them a perusal. The articles on "self improvement" are replete with truth, and should command themselves to very general attention. Indeed, the contents generally are a series of essays, from the perusal of which the reader must derive pleasure and profit.

Evening Mirror.

This Journal has reached its eighth volume, and is now on the ninth, a just proof of its merits. One thing is certain, no harm can arise from examining the doctrines of Phrenology so well laid down in this monthly work, and in ninety-nine cases out of one hundred, good will result therefrom; and we say frankly to our readers, one dollar cannot be better laid out than in subscribing for this Journal.—*Island City, N. Y.*

THE PHRENOLOGICAL JOURNAL.—Each number of this monthly contains a portrait and biographical notice of one or more distinguished persons, with notes and comments by the Editor, illustrative of their phrenological developments, and is well calculated to enlighten public opinion on these subjects.

Kingston Democratic Journal.

THE PHRENOLOGICAL JOURNAL.—Of this we can say with truth that it is indeed a valuable work, and needs little or no improvement. It is devoted to the noblest of all studies—MAN, and is edited by O. S. Fowler, well known, at home and abroad, as one of the best practical Phrenologists living. Although Phrenology occupies a prominent place in the Journal, it is

not exclusively devoted to that subject; but Physiology, Physiognomy, Magnetism, Dietetics, Education, and all other subjects touching the moral and physical elevation of the human race, claim the attention of the Editor, who monthly furnishes his readers with something valuable on most of these topics; and those who do not believe in any of the above "SCIENCES," will find themselves much improved by the constant perusal of this work.—*Mercantile Advertiser.*

We are indebted to FOWLERS & WELLS, the celebrated Phrenologists, of New York, for the Phrenological Journal. These gentlemen understand the science probably better than any other men now living, and are not at all backward in expressing their thoughts on all subjects pertaining thereto. The promptness with which they fill all contracts, leads us to believe that bump No. 15 is well developed on their craniums.

The Ohio Tocsin.

THE AMERICAN PHRENOLOGICAL JOURNAL is before us. This work cannot be prized too highly. It teaches that most interesting of all Natural Sciences, the study of Man.

Spirit of Temperance Reform.

AMERICAN PHRENOLOGICAL JOURNAL.—This truly scientific periodical has come to hand. This work we particularly admire. It contains such a vast variety of original ideas, and is edited with such distinguished ability, that it seems to continue to improve the farther it progresses.—*North Western.*

This work is well worthy the support of all, and a reading may open the eyes of those who ignorantly ridicule it.

Democratic Phoenix.

We receive regularly this valuable work. Mr. Fowler, the Editor, is one of the most celebrated Phrenologists in the world, and it is just the thing that might be expected from him in his endeavors to enlighten the people in regard to "the highest study of mankind." The workmanship expended on this Journal is of the first order.—*Democratic Republican.*

One of the embellishments is an engraving of the human head laid open, and exposing to view the location of the different organs of the brain, each organ illustrated. It is a highly interesting and attractive work.—*Fox River Advocate.*

Its contents, though devoted to the one subject of Phrenology, are very various, since Phrenology is the subject, which, beyond all others, includes necessarily the greatest number of topics. The editor has long been known as a leading practical Phrenologist. He is a man of intelligence, and his Journal is full of interest. The work is a monthly of 32 pages, at one dollar per annum.—*Southern Patriot.*

This publication contains much valuable matter. The editor handles his subject with great ability, and succeeds in making his favorite science interesting to the reader, however sceptical he may be as to the truth of the science of Phrenology.

Uster Republican.

This Journal contains much interesting original and selected matter upon the subject, and is eminently worthy the patronage of all.—*Chillicothe Advertiser.*

This work has for its motto, "Know Thyself" and is devoted to Phrenology, Physiology, Physiognomy and Magnetism. No person who has a taste for scientific and entertaining reading, should be without it.—*Hempin Herald.*

Among the many useful and entertaining periodicals of the day, this is certainly deserving of popular favor. The long experience of the editor as an intelligent expounder of the principles and laws of mental and physical organization, entitle his opinions to respect; and no one should neglect to procure the Journal. In it he will find able expositions, not only of Phrenology, but of Physiology, Physiognomy, and Magnetism. No parent should be without it.—*Montgomery Herald.*

The Phrenological Journal, from its commencement, has been one of our most useful periodicals. It truly, as it professes, contains many home truths for home consumption, and none can read it without interest and profit. It is devoted to self-improvement, health, happiness, and human progression.

The Union.

This Journal contains many valuable and important suggestions, well adapted to all classes and conditions of society, and is eminently worthy of public patronage.—*Philadelphia Tocsin.*

The above are but a few of the numerous favorable notices which we are daily receiving from the press in all parts of the country, and we are happy to feel that our labors are duly appreciated and patronised.

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1846.

VOL. VIII. AUGUST NO. 8.

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ERRATA.—Typographical errors like those found in Art. I. of our August Number, however annoying to readers who read sufficiently close to perceive them, are literal tortures to the writer, whose lucubrations they mar. The sentence on page 231, 24th line, "Luther entered that wedge of liberty which is effectually reviving," &c. makes nonsense, which "riving," the word written, converts into a strong point and good figure. The "*too* amorous Onderdonks," page 240, 30th line, should read "the *two*," &c. Add "*retard the*" before "promulgation" in the top line of page 244. For "*race*" read "*ease*" in the 11th line from the bottom of page 260. Other errors occur, yet they do not seriously affect the sense.

Now that we are correcting these mistakes of the printer, we will notice some found in former Numbers:—10th line from bottom of page 109, for "*learning the tramels*" read "*disdaining*;" 17th line from top of page 184, for "*Waits*" read "*Worts*;" 22d line from top of page 187, for "of antiquity with those" read "with each other;" 13th line from the bottom of page 213, for "*particular*" read "*practical*;" 20th line from the bottom of page 216, for "*defects*" &c. read "*Phonography and its advantages*;" 9th line from the top of page 222, for "*color*" read "*coloring*;" 20th line from the top of page 218, for "*mid*" read "*mind*;" 20th line from the top of page 219, for "*Chirography*" read "*Phonography*."

There are others of less importance, the correction of which we defer till the close of the volume. Many of these errors were the printer's blunders; and, as the rules of printing require the printer to "follow copy," their occurrence is his fault, not that of the Editor. But we shall take means to prevent the recurrence of others.

INFORMATION respecting the whereabouts of D. B. MARKS, Phrenologist, will be thankfully received by A. A. Marks, at Milford, Ct.

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VOL. VIII.

AUGUST, 1846.

NO. 8.

ARTICLE I.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT, COLLECTIVE AND INDIVIDUAL. NO. I.

MORAL progression is the highest order of human advancement. Compared with this, all the other forms of improvement are trifles. And, with everlasting thanks be it uttered, man is also improving in goodness—in those elements which ally him to angels and to God.

Before entering upon the FACT of such improvement, let us inquire, "IN WHAT does religious perfection consist?" In the ascendancy of the moral sentiments, enlightened and guided by cultivated intellect, over the animal propensities. In Vol. VI., page 206, we demonstrated this point; but, as we have ten readers of the Journal now to one then, besides many changes, a few only of our present readers have seen that Volume, and it may therefore not be amiss briefly to illustrate a point thus vitally important to the full understanding of our subject.

The ancients worshiped gods of propensity, because their propensities predominated, and hence the glaring absurdities of their religious doctrines and practices. But a religion dictated by high and unperverted moral sentiments, enlightened and guided by intellect, is perfect—correct in theory, and blessed in its effects. Veneration, in combination with predominant Destructiveness, institutes a warlike religion; with predominant Acquisitiveness, a money-making religion;

with overgrown Alimentiveness, a feasting religion ; with very large Cautiousness, a frightening, terrible religion, &c. ; with predominant Self-Esteem and Firmness, a haughty, imperious religion, &c. ; but, with large and enlightened Conscientiousness, a moral religion ; with great Ideality, a religion unmarred with blemishes and adorned with every perfection ; with predominant Benevolence an alms-giving, and a philanthropic religion ; with large Causality, a reasoning, philosophical religion ; and thus of its other combinations. These illustrations place the superiority of the religion of predominant moral sentiments far above that of predominant animal propensities, and presents it in a light too obvious to require any additional remarks here. To proceed, then, with our subject—

The religion of the ancients was one of predominant propensity. Every species of sin was made a religious ordinance. This, our last Article (in the July Number) in part established, and all history and heathen mythology attest. But, having traced this progressive principle from the earliest ages down to the Christian era, let us follow it along down from that period to the present.

Though the religion of Jesus Christ is all which it is represented to be on page 228, yet, at the time of its promulgation, men were too sensual and degraded to appreciate its divine doctrines, or follow its heavenly precepts. Hence it became amalgamated with paganism. For proof of this, consult Mosheim's Sacred History, or "The Princeton Biblical Repertory" of 1831, or even see in existing religious doctrines and observances the unmistakable relics of paganism. An English Bishop, in a recent charge to his clergy, proves that many of the customs of the Episcopal Church were copied from heathen customs ; and, among others, mentions a custom of the Episcopalian clergymen of turning toward the east in a particular part of a certain service as having been copied from a similar practice of the ancients in worshiping the sun. He adds, that the early fathers having been converted from heathenism, were mongrels, half pagan and half Christian, and that the early Christians made a compromise by which a portion of the rites of ancient mythology was admitted into the Christian forms of worship.

No one will accuse "The Princeton Biblical Repertory" of unduly censuring those early fathers whom it almost worships, and yet it confirms the fact of this amalgamation of heathenism with Christianity in the following unmeasured terms:—

"Even those devout and venerable 'Fathers' are too often found like magnanimous but unwary physicians, inhaling death while giving life ; or like generous conquerors of a barbarous land, conferring liberty and peace, but catching tyranny and war ; teaching truth, but learning error ; imparting the gifts and graces of heavenly wisdom and Christian love, themselves, while too often lingering in wistful meditation beneath the unhallowed shades of Academus, or dwelling in unguarded speculation on the storied mysteries of Parthenon, or of Delos and Delphi, or listen-

Eng with unchastened sense to philosophic fancies, and melody and minstrelsy, founded on mythology, and canonized in impassioned heathenism. We turn with disgust and regret unfeigned from our holy religion as we find it fabled forth and well nigh caricatured by some of the 'Apostolical Fathers.'"

"Some of the most fruitful branches of the Christian vine in the earlier centuries were also those grafted in from the luxuriant and cherished nurseries of Pagan poetry, and eloquence, and philosophy."

"These did much, though designing directly the reverse, to introduce and perpetuate an incautious homage to the classic authorities of the heathen world. Even the sainted martyr *Justin* will scarce escape this censure. His godly sincerity will not be doubted. Yet we find him in elaborate 'exhortation' to his unbelieving countrymen, virtually giving sanction to some of the mystical vagaries of the Platonic school, of which he had himself been once a deep disciple. As we rapidly descend in the dark history of the Bible and the Church, from their high defence and resting place upon the arm of the Divine *Helper*, down to their apparent helpless dependence upon an ignorant, selfish, perjured Pope and Priesthood, we trace, at every step, the palsy spirit of *Classic Heathenism*, making or amalgamating with the very soul of Antichrist; diffusing mysticism and masonic charity, where should ever beam meridian truth and universal love; suggesting to simple or depraved and aspiring devotees their first crude thoughts of *holy mysteries* and *rites of sacrifice* and penance, of purgatory and posthumous saints, or *demi-deities of gates and keys* of heaven, and infallible *responses* and Divine *oracles* from human lips; until, at last, the sacred volume was wholly superseded and proscribed."

"In the guarded secrecy of the cloister, were the Holy Bible and the heathen classics both preserved, and have since consummated this union of sacred and profane, of which the rage for scholastic theology, with all its monstrous medley of facts and forms in philosophy, metaphysics, sciences and religions in the twelfth century, and the complete triumph of the philosophy of Aristotle in the fifteenth, will be found further illustrations, but too graphic and correct. Hence the fact, that when Wickliffe, the morning star of the Reformation, arose, with the first English Bible in his hands, and biblical eloquence on his lips, he found every system of Christian morals, not to say religion, speedily merged in *heathen philosophy*."

"When we first descry our Christian poets and orators emerging from this chaotic state of religion and literature, we find them, one and all, arrayed in a parti-colored mantle, variously caught from Isaiah and *Homer*, *Plato* and Paul, David and *Anacreon*, Christ and Belial. To say nothing of the profaner poets, to whom their productions give Pagans by far the highest claim; review our own immortal *Milton*, on one page glowing with seraphic fire of holy inspiration, on the next flushed with the classic vanity of converse with the fabled Muses. Even *Watts*, who takes his seat fast by the sweet Psalmist of Israel, was sometimes tempted to bow his reverend head at the goal of classic fame, wandering on the wings of his *Urania*, where the Holy Dove would not descend."

These quotations show how disgusting was the mongrel Christianity of the early centuries.

Let us view this subject from another observatory—that furnished by the doctrines and practices of the Church of Rome. We dislike to expose the fallacies and errors of mankind, but the cause of human progression, which constitutes our theme, demands the truth, which we proceed to give "without fear or favor."

Next in order to that half-heathen and half-christian mongrel described above, came that system of religion misnamed "Catholic"—a system considerably better than that of heathenism, of which it was in part composed, yet in direct conflict in all its fundamentals with that

supremacy of intellect and moral sentiment already shown to constitute the TRUE religion. To canvass a few items.

THE INFALLIBILITY OF THE POPE AND CHURCH, constitutes the basis and much of the superstructure of the creed and ceremonies of the Church of Rome. Accordingly, every catholic is required to take his religious belief and practice from the Pope and councils. This supersedes all personal exercise of *intellect* on religious subjects. All papists are living witnesses, that they are required to take their religious opinions from their "infallibles," without being allowed to investigate or judge for themselves. A requisition thus universal, even indispensable to catholic membership, is too palpable to require farther proof.

Now, this papal requisition is in diametrical conflict with that ordinance of PERSONALITY which appertains to every function of body and mind. In accordance with this ordinance, religion, to be effectual, must be *personal*. As every individual must eat, sleep, breathe, move, feel, live, and the like, FOR HIMSELF, so, and for a similar reason, all must be good and religious *for themselves* or not at all. The pope can no more do this *personal religious thinking* for his followers than he can eat or breathe for them; and the former now does their souls no more good than the latter, if attempted, would do their bodies. This proxy religion is no religion—is utterly worthless. Even God himself has not thought best to do the religious thinking of his creatures, but, by a law written in living characters upon every member of the human family, except simpletons, requires all to canvass religious subjects *for themselves*. To become truly religious, all *must* exercise their INTELLECTS in conjunction with their moral sentiments; the latter governing the former. This cardinal doctrine of Phrenology and human nature, papacy forbids, but requires its disciples, instead, to exercise their moral feelings without intellect, perhaps in its very teeth.* Nothing does Romanism repress more steadily and uniformly than independent thought on religious subjects, because the latter is in diametrical conflict with their proxy-system.

The following prayer is said after the reading of the Nicene Creed.

* "I believe, O Lord, all thou hast taught me by thy holy Church; and in this faith, by the assistance of thy grace, I desire to live and die. By thy divine grace I am convinced of the sincerity and wisdom of those who have delivered these sacred truths to me. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imaginations should. I believe; O Lord, help my unbelief."

Another prayer runs thus:

"Give us, we beseech thee, to understand FROM THE CHURCH, &c; I believe these and all other articles which the holy Roman Catholic Church proposes to our belief, because thou, my God, the infallible truth, has revealed them; and thou hast commanded us to hear the church which is the pillar and ground of truth; and in this faith, I am firmly resolved to live and die."

To show how liable to be imposed upon those are who take their creeds from religious leaders, would be in point, but is not necessary, because such abuse is a matter of perpetual observation. All who take their religion from clerical leaders must expect to be imposed upon in consequence; such imposition being the penalty of all proxy-religion in all its forms. And then, what person, endowed with mind, would depend on any extraneous source for religious opinions! Such dependence is the worst species of slavery.

Romanism has many other glaring defects and errors, yet as most of them originate in this pinning of their faith on their "infallibles," the preceding exposition must suffice. Bear in mind, moreover, that papacy has always been what it now is in this respect, only much worse.

The two points now before the reader, are the necessity of *personality* in religious matters—*thinking for ourselves*, which Romanism unequivocally interdicts; and the fact, that mankind have been perpetually advancing in religious liberty from the establishment of Romanism to the present time. Though many struggled hard and manfully for liberty of thought on religious matters before the fifteenth century, yet Martin Luther was the first to attack this doctrine of the supremacy of the Church, and proclaim the glorious doctrine of liberty of conscience. Yet he broke only a few strands of that complicated network of religious tyranny which enthralled mankind. Not that the results of his labors were trifling. He entered that wedge of liberty which is now effectually reviving that principle of blind adherence to religious leaders so destructive of religious progression, and prepared the way for the complete liberation of mankind from papal supremacy. Yet, while he broke some fetters, he forged others, unintentionally yet effectually, because the step from complete religious servility to perfect liberty of conscience was too great for any one man or age to take.

Soon after this advance, the English dissenters took one step farther in this road of progression from proxy to personal religion. They were even more liberal than Luther, yet they, too, loving the dark past more than the dawning future, tied themselves down to catechisms, general assemblies, and ancient doctrines and precedents. Nor did this ball of religious progression, set in motion by the Reformation, stop with the dissenters; but those who dissented most, and who were the most free to think, that is, the "advanced guard" of this band of religious pioneers, emigrated to this land of freedom, and here established a religious system far in advance of all its predecessors, yet full of inherent defects, nor by any means free from that very domination from which they fled. Fairly landed and settled, two parties took the field in opposition to each other, the one still clinging to the theology of the old world, and insisting on staying the very wave of progression they

themselves had fought and labored with true moral heroism to accelerate, and the other more liberal party, headed by "Captain Miles Standish," who was anxious to carry it still farther. For years the struggle was powerful, and about evenly maintained, till at length the conservative party gained the day, and silenced the Standish or advanced party, and contrived to "hush up" the division so effectually that few now have any idea of its having existed. If the Standish doctrine had prevailed, the extreme rigidity of the Puritans would have been superseded by a noble freedom of thought and liberality of religious belief, which would have put the present generation on ground far higher than that we now occupy. But, instead of complaining that this noble band did not achieve complete victory, let us be thankful that they attained as much religious freedom as they did, and carry forward the structure they so nobly commenced. Even the Puritans were not yet prepared for complete enfranchisement; and hence, tied themselves and their descendants down to many dogmas and precedents which now provoke the smile of ridicule, and convert almost into contempt that estimation of their descendants which the prevalence of the liberal policy would have exchanged for the most exalted admiration. Not that I join the multitude in sneering at the Puritans. True, we have progressed so far beyond them, that many of their opinions and practices seem to us, what in fact they are, supremely ridiculous, which the "Blue Laws" so happily burlesque. All things considered, they did quite as much for us as we are doing for posterity; nor have we by any means reaped all the good we might have done from the seed they sowed. And, if after ages do not cast quite as many knowing smiles at the religious imperfections of the present age as we cast at those of the Pilgrims, it will not be because we are not exposed to such ridicule. The Pilgrims did nobly, yet left much undone; else nothing would have remained for us to do.

The embankments thrown up by these worthies, arrested the rising tide of progression for many generations, even down to our own times; till finally the waves have broken over in many places, and will soon sweep all before them triumphantly, till again arrested, which can only be for a season. Our own eyes have seen, and if we will open them upon passing events, may daily see the onward march of this great principle of individual religious liberty and investigation.

But before we proceed further, let us return to England in order to trace the workings of this progressive principle on the "sea-girt isle." We instance England because she is so far in advance of all the whole world besides, except the new, in religious progression. As, when applying this progressive principle to governments in our Dec. No. for 1845, we showed that England had far more civil liberty than

any other nation except our own, so we find more religious liberty there than any where else except in this favored land. Her dissenters did not all emigrate, but went on, in spite of the galling chain riveted on them by their political religion, to work out important advancements in liberty of conscience, till the immortal Wesley added greatly increased momentum to this ball of progression, and even took several important steps in advance of the Puritans. The value and the influence of his reforming labors can hardly be overrated, if even appreciated. A giant mind, and a heaven-inspired soul, struggling for religious freedom! Who of us are doing more? Not that Wesley, any more than the Puritans, was perfect. He made a mighty advance on existing religious systems, yet left far more for after ages to accomplish than he achieved. Rising, as his system did, under a monarchical form of government, no wonder that it smacks a little of monarchy. Of this, the great power of its "general conference" over the churches, and of the bishops over the presiding elders, and their power over the preachers, and of all over the lay members, furnish rather painful examples. Methodism has done a mighty work, yet much in its doctrines and government remains to be reformed or else superseded. Its government is more erroneous than its doctrines, because the former does much to restrict that liberty of conscience which constitutes the heart's-core of all religious progression. An example: Though its ministers are noted for their honest boldness of thought and speech, yet they must not overstep the "thus far shalt thou come and no farther," already "chalked out" for them, else, to use their own language, they "get whipped;" that is, those ministers who do not draw pretty nearly in the traces, are sent to some circuit where their labors are exceedingly oppressive, and their pay barely sufficient to keep them alive. As old-fashioned, conservative men are usually chosen for presiding Elders, and as the Bishops look chiefly through the spectacles of these Elders in making appointments, the reins of conservatism are drawn pretty tightly on their preachers, and, by the same system, on their churches—so much so, that a few years will see many strands snapped asunder, and probably a quarter of a century will witness an effectual remodelling of their church government, and some improvement in their doctrines. In fact, two important movements of this kind have taken place—one about twenty years ago, when a strong party came off and adopted a system of church government less under the control of the Bishops; and the other about 1843, self-styled the "true Wesleyan," of which Scott & Co. are conspicuous movers. Nor are these reform movements more than the mere "beginnings of the end."

To return to the descendants of the dissenters, whose religious views

are now chiefly identified with the Presbyterians and Congregationalists. Bear in mind the precise point under discussion—progression from the proxy religion of Catholicism, which interdicts all exercise of intellect on religious subjects, and requires its disciples to take for granted whatever is taught them, towards perfect freedom of investigation and liberty of conscience. Let us look at the “General Assembly of the Presbyterian Church.” We find it an ecclesiastical body, which claims to dictate to the churches much which the latter should be allowed to decide among themselves. True, it interdicts innovation and investigation far less than papacy, yet far more than it should. It has laced itself up in a straight jacket, cut out and sewed up by the “Westminster Assembly of Divines,” but not as effectually as the Catholics have corseted themselves, even to the tying in of the hands, feet, and tongue, in the habiliments of the Councils of Nice, Trent, &c., the canons of the Church and edicts of Popes included. The Presbyterians are a long way ahead of the Catholics, and even of the Episcopalians, Lutherans, and Dutch Reformed, but a long way behind the goal of that perfect religious freedom which the nature of man requires. Not that we blame them for not having advanced more. We rather thank them for having done thus much, yet say to them, in the emphatic language of this great principle of progression, that they must “forget the things that are behind” the Westminster Assembly and Catechism included, “and press forward towards the prize of the high calling” of perfect LIBERTY OF THOUGHT AND SPEECH. They draw the bit of conservatism too tightly upon both the ministry and the lay members, as if they feared a run-away, and a smashing to pieces of their time-worn “Westminster” cart, yet their very rigidity endangers the very thing they would avoid. And we tell them in the name of our principle, that this progressive courser is too high strung to stand this tight curb much more or much longer; but unless eased upon the rein, will take the bit between his teeth and stave ahead over fences and through marshes and woods, dashing their old-fashioned go-cart against this tree and that rock, till they will be found picking themselves up, possibly with a broken skin, and perhaps with a cracked caput. If there be not some neighing, and prancing, and extreme restlessness, especially among the younger ministers and laymen, then I have misspelled the “signs of the times.” Besides, their reins are not quite as strong now as formerly; and what increases their exposure, they do not see these signs, though as palpable to impartial beholders as daylight. Men are getting to that pass that they WILL think for themselves; hence better make a virtue of necessity, and let them do so with at least a *show* of willingness; otherwise somebody’s bread and butter will get knocked into the mud, butter side down.

If nature's warrant for all this be required, let us infer what will be from what has been. We have seen those identical parties above named—conservative and the Capt. Standish—perpetuated and separating farther and farther, or rather, have seen the Standish principles continually advancing, while the old “Westminster party” remain nearly stationary, till so great a distance intervened that they finally separated and reorganized under the “Old School” flag, and the “New School” banner. Mark the one point of difference which characterizes the two schools. The “Old School” insist on letting “Westminster” do up the thinking of the great guns, and having them control the opinions of the churches, while the “New School” men are more tolerant. The former is the elder daughter, and much more like her mother Rome than the younger sister of the “New School.” Other differences divide them, indeed seem to be the *immediate* occasion of this happy rupture. yet these spring mainly from this *AUTHOR* of these other differences, namely, a greater disposition in the “New School” than the Old, to think and act “on their own hook.”

Additional evidence that this progress towards liberty of thought is the great cause of secession is, that the church government of those churches which remain in the “Old School” is generally Presbyterian, that is, aristocratic, vesting church government in a few elders, whereas that of the “New School” is purely democratic, that is, governed by the majority. This touchstone cannot be questioned, nor the inference that the “Old School” is less removed from Romanish Oligarchy than the new, be evaded.

Not that the “New School” is by any means perfect. They partially rebind on themselves those very fetters, only not quite so tightly, which they knocked off by the separation. They denied to the adverse party of their own division—the Oberlin or Finney party—that very liberty of opinion to gain which they seceded.* Unable to find in the “New School” that very liberty for which they “struck,” these Finney-ites again seceded from the “New School,” and, to their credit be it proclaimed, they give and take a greater range of this very liberty of conscience which Rome refused, and to obtain which the Protestants protested, than any other sect with whose members the editor has become acquainted; except the Quakers and Campbellites and perhaps one or two others, as to the comparative liberality of which he does not pretend to decide, because the difference is not great, and because his advantages of judging have not enabled him to award the meed of being foremost. Not that even these should pride themselves on this attainment, noble though it be; because the others are

* See the declaration of secession by the Oberlin branch.

so imperfect, that to excel them is no great merit. The best of us have little of which to boast, while all should feel humbled that we have progressed no more.

Mark that consecutive result to which these facts inevitably bring us—PROGRESSION from the hide-bound, proxy religion of Catholicism towards that liberty of conscience which Phrenology shows to be the crowning excellence of true religion. Take the chronological table in the one hand, and the creeds of the Protestant sects in the other, and mark the fact that every sect is farther and still farther removed from priest-governed Romanism, and advanced towards liberty of conscience, in exact proportion as their date is recent, thus beautifully and forcibly confirming that progressive principle now before us. Slight exceptions may occur, yet reference is now had to the general bearing of all schisms.

In the preceding enumeration, the Episcopians have been omitted, only to receive that separate consideration which belongs to them. They can hardly be said to have ever fairly seceded from Rome. Henry the VIII. swore off from the "holy (!) see," not because he was not as good and true a catholic as ever said mass, but because the Pope would not indulge his unbridled Amativeness; yet Henry and the English Church loved the DOCTRINES of Romanism about as well as ever. "The Church" junior discloses this for us, in a great variety of ways. Puseyism shows how tenderly episopacy loves Rome still. After a separation of centuries, the leaders of the Church of England are actually negotiating a return to their mother's arms—snivelling in affected sorrow over that freak of passion which caused their "falling out," and promising to be a dutiful daughter in future, and mother Rome answering, "Come here, you darling pet. I always knew you did not mean it, and loved me still; come, let's kiss and make up." And the "High Churchmen, even in this land of liberty, are following suit, of which Trinity Church in New York, the gist of American episopacy, is our witness. But for the providential fall of the too amorous Onderdonks:—shall I trust my pen with those rebukes which indignant moral sentiment administers? But, painful as is their downfall, it is, nevertheless, a matter of rejoicing, and will accelerate that progression which both Romanism and Episcopalianism are resisting with might and main. Yet despite of all restraint, five years, probably two, will see an open rupture, which will eventuate in a breaking up of their clogging conservatism, and an ultimate advancement of that powerful body of well meaning but mistaken religionists towards that very goal to which this series of articles so unequivocally points.

Already, the "High Churchmen" and the "Low Churchmen" are by the ears, and engaged in a contest much more determined than is sus-

pected. Both parties love "the Church" too well to evince to the disinherited how cordially they hate each other; but mark our prediction, and put it by the side of 1851. The shame of exposure will not long suppress the volcanic commotion now raging within, and when a breach is formed, their best men will rally under the schismatic flag, whose intrinsic vigor, like the roots of a young tree, will produce a luxurious growth and abundant fruit, while the old tree will die out for want of inherent vitality. This will require time, but as surely as this progressive principle is written in living characters upon every department of creation, so surely will this be the final issue. And the rapacious "Church of England"—that monster extortioner and gourmand—cannot hold out much longer. Her gluttony has engendered corruption throughout all the tissues of her structure. Already, is her disease incurable—are her days numbered. In an unexpected hour a sudden palsy will arrest her voracity and her vitality together, and she will fall and expire without a year's warning.

It deserves a passing remark, that in ancient times, the religion of nations was united with the scepters of kings and emperors. Church and State were virtually one. The civil power perpetuated itself mainly by means of the ecclesiastical. But a gradual separation of the two has been taking place ever since. See how our Druidical ancestors wielded the scepter, and virtually wore the crown. Rome, in accordance, not with the dictates of the meek and lowly Jesus, but with that mongrel incorporation of heathenism into its very texture, united the sword and the scepter with the cross. The head of the State was the head of the Church. But Rome has been gradually losing her civil power. Bonaparte would not take his crown at her hands; but, after allowing her to make a sublime bubble of herself, just as the prelate was about to place the crown on his head, he anticipated, and, innocently taking it up, put it on his own head. The power of "The Church" Jr. is waning in England; and in this country, church and state are nominally divorced; and, though the ecclesiastical holds considerable sway over the civil—enough to insist on opening Congress with a farce—the members generally paying less attention to the opening prayer than to their curs*—yet the ecclesiastical has far less control over the civil in this country than in any other, and the action of this progressive law will soon give her still less. This divorce of church and state is another important stride in religious progression.

We have thus sketched only the outlines of this subject, and yet have unduly protracted this article. But, with this frame-work thus drawn, the reader will find little difficulty in filling up the picture in detail.

* I speak from personal observation.

One home-question by way of practically applying this whole subject. We have plainly implied, what we here distinctly state, that every sect has its "Old School" and "New School." These consist of the Taylorites, Auburnites, and Finneyites, of the New, and the Tylerites and Princetonites of the Old, among the Presbyterians; the Hicksites of the New, and the Orthodox of the Old, among the Quakers; the "Cast-iron" or "Hard-head" Old School, and the "Open-Communion" New School, Baptists; the "High Church" of the Old School, and the "Low Church," of the New School, among the Episcopalians; and thus of most modern sects. The respective characteristics of these two grand sectional divisions are strongly marked. All the "New School" men of all denominations are virtually brothers, and so are all those of the "Old."

Now, mark the point on which they all divide, namely, on this very principle of progression under discussion. The difference is simply this. All the "Old-School men" of all the sects are clinging with might and main to the skirts of antiquity, while the "New-School men" are breaking away from the antiquated, and attempting to modernize religion. And who, as citizens and men, are the cream of society? Reader, just try the experiment. Take pen and paper, and set down in the right-hand column all the men of your various churches and towns who go for reform—these "New-measure" men, who make all this church difficulty; and, in the left, those old "hard-heads, who insist that every thing shall remain as it was when they were boys; and then sum up their relative numbers, and divide by the total value of these two classes, men and women—for females take sides even more positively in this contest than males—and say which are the best members of society, whether as neighbors or in political, public-spirited, and business points of view. Which column, according to their means, gives most to benevolent—I do not mean purely sectarian—objects? Which does most for the poor, and is the most neighborly and obliging? Which is the most courteous and affable? And which the most proud, reserved, distant, aristocratical, and touch-me-not, in feeling and conduct? Which is the most honest and trustworthy? Which makes the best business men, and do the most to build up your towns and villages? Which are the most enterprising and efficient, and which class is most contented to go five miles round on horseback to mill, instead of one mile direct by rail-road? Which is the most intelligent and best informed on all the matters of science and morals which come up for canvass? Which are *men* and *women*, and which mere *stings*? And, after asking and answering this range of questions, ask which column believes in Phrenology, and regards Physiology as worthy of attention, and which thinks it of no use to know any thing concerning the laws of health, or take any measures for the preservation of

life? Which attends literary lectures, and which throws stumbling blocks before the wheels of science, and human improvements in all the various departments of life? Which knows all about every thing, while they know little about any thing, and condemn before they investigate; and which examines first and decides from evidence afterward? Which are the drones of society, and which the working bees? In short, which have souls, and which are only *things*? And then choose whether you will be "Old-fashioned" or "New"—will bark at every improvement, and bind society down to the usages of the past, or assist to roll on this car of progression till mankind shall rejoice in all the blessings designed by the Creator for their future enjoyment.

Not, however, that I would attempt to excite popular odium against these old-fashioned people. But for them, progression would be too rapid—the old demolished before the new was builded; so that perpetual uncertainty and revolution would unsettle every thing. These antiquated persons fulfil that conservative sphere shown in our May Number to be very important. But for them, the impetuosity of youth would make pell-mell out of all our institutions, and distract every thing. Generally they have "come down to us from a former generation," in which the master-spirits were foremost in every good word and work. They have also tasted of the intoxicating cup of surrounding influences, and no wonder that they hate to be superseded. I pity more than I blame them. Though mistaken, yet they are generally honest. Their opinions and characters were formed in a preceding age, and that very principle of progression now under discussion has carried society—especially the radicals—beyond them; just as, if we should remain stationary, it would soon carry society beyond us.—Instead of stopping to blame them, let us take heed that we keep up with the times, and even precede them, by improving men still farther, instead of wasting our energies in railing at the old. True, they retard the cause we would advance—like the "dog in the manger;" but wisdom would dictate that we let them alone, and mind our work of progression. Instead of criminating them, let us point out to the mass of the people "a more excellent way." Let us urge our doctrines, but not stop to fight theirs; for, in so doing, we only excite those angry feelings which obstruct the very cause we would carry forward. Let them even retain the badge of high-standing and wield a nominal influence, while we work on. If we do not disturb them, and prejudice their friends against our cause, we can easily show "the million" which way is best, theirs or ours, and thus supersede them; but to berate them will array them and all their influence—very considerable in surface, though less in depth—against reform, and thus double our task and hazard our enterprise for the present, or, at least, seriously

promulgation of our doctrines, will soon give us the actual, though perhaps not nominal, supremacy, and infinitely benefit mankind; while contention, even though our cause is just, only binds those very classes which we would reach still firmer to their antiquated errors and evils. Still, while I would not quarrel, I would neither temporize nor fluctuate, but be mild, yet determined, maintaining the stability of conscious rectitude, commingled with all the benignity of true philanthropy, which persuades, not denounces.

And now, reader, I have done my duty; do yours. Meet these naked truths face to face. I have handled this subject fearlessly, but not with severity for severity's sake. If any of my strictures should hit any of your cherished doctrines, do not bristle up and condemn, but with honest frankness ask yourself—ask the facts of the case—if these views are not true to both history and first principles. I expect to conflict with many—nearly all devoted sectarians especially; not because I love to excoriate them, but because I am obliged to declare the unvarnished TRUTH. Have I told more or other than what is both true and calculated to *do good*? Or, reader, would you have me tell less? Shall I respect persons, and temporize with my race and my God? Shall not truth be allowed to stand on its own basis? Must I wear the muzzle? No, never! truth and humanity forbid! My mission is from God, and wo to me if I give this trumpet of progression “an uncertain sound.” Are not these views both correct and beneficial—calculated to hasten that glorious period of millennial felicity which they shadow forth? Then let us all, laying aside whatever of antiquated dogmas we may have entertained, press forward towards that goal of perfection thus set before us, always remembering that our reward consists *in* and *by* the very improvement thus effected.

ARTICLE II.

THE PHRENOLOGICAL ORGANIZATION AND CHARACTER OF JOHN RONGE,* THE GERMAN REFORMER; WITH AN ENGRAVING.

THE Germanic reformation—almost revolution—commenced by this “second Luther,” furnishes an additional illustration of that law of religious progression developed in the preceding Article. Moreover, by such schisms, Rome will soon learn to modify or obviate those superstitious inculcations to which she has so long resorted for replenishing her coffers. And we candidly think this reformation, the value and importance of which no one probably estimates more highly than we do, ori-

* Pronounced *Ron-ga*, the *g* hard.



NO. 25. PORTRAIT OF JOHN RONGE.

ginated more in that *preparation of the people* effected by this great progressive principle, than in the reformer himself. Not that Ronge is a man of mediocrity, but that the people were so ripe for reform as to require but little to shake them from the Romish tree. But to his developments:

In the absence of a personal phrenological examination, the accompanying Engraving affords no mean data from which to decipher his cerebral organization. This likeness indicates a very strong constitution, which is confirmed by the subsequent description of his person. In other words, his vital apparatus is amply developed, and capacitated to furnish his brain with all the energy it is capable of expending. Of the office and importance of this vitality the readers of the Journal are already informed.

The next consideration of importance is that beautiful BALANCE so apparent in the form of his forehead and face, and which therefore appertains to his whole system. Those physiognomical principles already established warrant the conclusion that when the features of the face are in harmonious proportion, the entire structure is equally even, and the character well balanced. Or, more phrenologically: whenever the forehead is full and even, the same is true of the whole head, and therefore of the character. Ronge, therefore, is characterized by great unity, harmony, consistency, discretion, propriety, and perfection of character, opinion, and conduct—is not liable to excesses or idiosyncracies; but, instead, is judicious, guarded, and always himself. Few leaders in any sphere have fewer faults, or are more to be trusted. This harmony of character is, to one in his responsible situation, of the utmost importance. In this he far excels Luther as a reformer.

His prominent nose, ample forehead, and general cast of organization betoken much *power*, both of physical endurance and of mental action. This is by no means a tame structure, but one which combines great force with great perfection.

That this power is mainly INTELLECTUAL instead of animal, is fully attested by the great size of his forehead. Close observation will show that the artist has taken special pains to indicate both height, and especially BREADTH of forehead—the space assigned to it almost equalling that allotted to the face. It is also nearly perpendicular, and full at its upper and lateral portions, as is seen by the projection at the reader's left of the upper side of the likeness. Mirthfulness and Causality are therefore of great size, and Comparison probably still larger. If we are rightly informed, these faculties first brought him out. The idea that the garment exhibited was Christ's coat was so repulsive to his reasoning faculties as to excite his Mirthfulness, and he ridiculed the show as a farce.

Ideality is evidently large. Our January Number analyzes this faculty as equivalent to a perception and desire of PERFECTION; and, in analyzing Neal's character, we showed that perfection of form and large Ideality accompanied each other. Besides this, the likeness itself evinces large Ideality in his head.

Language appears to be fairly developed. This, with his large Ideality and Intellect, would render him eloquent, and this eloquence, besides shining conspicuously in his letter quoted below, gives him no small share of that command of the popular feeling which ever swells so enthusiastically in his favor.

His moral organs are evidently large, and his animal fair, but no way remarkable—the former, with intellect, governing the man, and the latter urging him onward with honest boldness in a cause so eminently deserving his attention. Amativeness is undoubtedly large. This, the general cast of his organization abundantly evinces, and with it his opposition to clerical celibacy admirably accords. Cautiousness also appears to be large.

These are the leading features of his organization as inferred from his Physiology, his Physiognomy, and his Phrenology, as far as evinced by his likeness. Let us see how his evinced character accords with these its outward signs.

The following from the Westminster Review, describes his personal and general appearance :

"There was nothing in Ronge's character of an unworthy nature to urge him to this enterprise. He possesses none of the qualities of a demagogue. He is the very opposite of fanatical. His entire being is that of a child. In person he is of a pleasing mien; simple, plain, and unpretending in his manners. He is of a medium stature, neither corpulent nor thin; his body is somewhat bent, which he tries to raise by throwing back his head, whence the upper part of his frame is something stiff and constrained. He has a fresh, open and free countenance, which, shaded by a tinge of melancholy—the token of long and severe inner struggle—is, on the other hand, lighted up by a clear bright eye. By nature he is shy and timid; only in a small circle of friends does he become warm; and then his conversation is lively, flowing and captivating; in large and mixed societies he is reserved and silent. As a preacher he is simple, clear, severely logical, and easy to be understood, working on the intellect rather than on the feelings; less warming than convincing his auditors. Fanatics call his sermons jejune. Careful preparation is essential to his speaking with effect, which is the more noticeable because in conversation he is able to handle a given subject with sentences and versatility. In private life, Ronge is a good, estimable, modest man, with warm affections and a true heart. If any soul is pure and chaste in the fullest sense of the word, it is his. He is beneficent even to imprudence. With an income of forty-eight dollars a year, he always had resources with which to aid the poor and needy. Convivial enjoyments he regards with indifference; yet does he require for his happiness the comforts of the family circle, and is fond of children almost to weakness."

The following is Ronge's extraordinary letter to the Bishop of Treves. Behold his Phrenology in every sentence :

"Larabutte, October 1st.

"What for a long time sounded in our ears as a tale or fable, namely, that Bishop Arnoldi of Treves had displayed a piece of clothing, termed the coat of Christ in

order that it might be religiously beheld and honored, you, Christians of the nineteenth century,—you, German men,—you, teachers and ministers of the German people,—you know that it is not a tale nor a fable, but a fact. For already it appears that, from the latest intelligence, above 500,000 persons have gone as pilgrims to see that relic, and that daily other thousands pour along in the same direction, especially since the aforesaid garment has healed the sick, and worked miracles." (Animal magnetism would play a very inferior part at Treves.) Nevertheless, information hurries through the land, and even clerical men have in France declared that THEY have the true coat of Christ, and that the coat at Treves is not genuine. Truly, we may here apply the words, "He who loses his senses on certain points has none to lose." Five hundred thousand intelligent Germans have hastened to Treves to see and honor a coat! Most of these thousands are of the humbler classes, in great poverty, oppressed, ignorant, dull of understanding, superstitious, and degenerate; and now they bid adieu to the tillage of their fields, withdraw themselves from their handicrafts, from household cares, the education of their children, in order to travel to Treves, to an idolatrous festival, to an unworthy spectacle, got up under the hands of the Roman hierarchy. Yes, it is an idolatrous festival, for many thousands, men of easy faith, have been misled to pay to a piece of clothing, the work of men's hands, the honor and respect which are due to God only. And what disastrous consequences do these pilgrimages bring! Thousands of the pilgrims rob themselves of money for the journey and for the offering which they make to the holy coat, or rather to the priests; they scramble their little together as they can, or they borrow of their neighbors, to go hungry or thirsty on a pilgrimage which might impair, if not destroy, their health. If these outward evils are great, the moral evils are yet far greater. Will not many, reduced to want by the cost of their pilgrimage, seek to repair their losses by unjust means? many women, many maidens, lose the purity of their hearts, their modesty, their good name, and so destroy the peace, the happiness, the welfare of their families? Finally, a door will by this most unchristian scene be set wide open for superstition, for fanaticism, and what is therewith connected, for vice. These evils ensue from the holy coat being thus displayed and religiously blest, whether it be genuine or not. And the man who has done all this, who has cheated the poor hungry people of their money and their bread, has exposed the German people to the scorn of other nations—this man is a bishop, a German bishop, is Bishop Arnoldi of Treves. Bishop Arnoldi of Treves, I turn therefore to you, and in virtue of my office and calling as an authorized teacher of the German people, in the name of Christianity, in the name of the German nation, in the name of the instructors of the people, I demand that you cause the unchristian spectacle of the holy coat to cease, and withdraw from the public gaze the aforesaid piece of clothing, so as not to make the offence greater than it is to religious minds. For you know—as bishop, you must know—that the founder of the Christian religion left to his disciples not his coat, but his spirit. You know—as bishop you must know—that Christ has taught "God is a spirit, and he who worships him must worship him in spirit and in truth." And thus he can be worshiped everywhere, not merely in Jerusalem, nor on Mount Gerizim, nor at Treves, before the holy coat. Do you not know—as bishop you must know—that the gospel forbids the honoring of any visible image, any relic,—that the Christians of the Apostolic times and of the first three centuries did not endure an image or a relic (when they might have had so many) in their churches—that the honoring of images and relics is a heathenish custom, and that the fathers of the first three centuries deride the heathen on that account? Finally, know you not—as a bishop you must know—that not before the thirteenth or fourteenth century could the strong sense of the German mind be degraded so as to give honor to relics, when, under the influence of the crusaders, the lofty idea which Christianity gives of God had been lowered and darkened by all kinds of fables and tales of the marvelous brought from the East? Mark, Bishop Arnoldi of Treves, this you know, and perhaps better than I can tell you—I say you know the consequence which the idolatrous worship of relics had for us, I mean in this enslavement of Germans, mind and body,—and yet you display your relics for public worship! But if you do not know all this, if you only sought the public good in the display at Treves, yet have you brought on yourself a twofold guilt, for which you cannot find an ex-

"In the first place, it is unpardonable in you, if you knew the holy coat contained healing powers, that you have not exhibited it till the year 1844. In the second place, it is unpardonable in you that, for the *sight*, you have taken money of hundreds of thousands of pilgrims. Or is it not unpardonable that you, a bishop, should have taken money from our hungry poor, especially when you have lately seen poverty drive hundreds to public tumult and a death of despair? Do not, moreover, deceive yourself in the thought of the thousands that hurried to your show; for millions, like myself, have thereby been filled with disgust and indignation. This indignation is not found merely in this or that class, in this or that party, but in all conditions—yes, even in the Catholic priesthood. Therefore judgment will come on you ere you think. Already the historian seizes the pen and hands over your name, Arnoldi, to the contempt of this generation, and of the generations to come, as the Tetzels of the nineteenth century.

"But you, my German fellow-citizens, whether you dwell near or far from Treves, apply all your faculties in order that such a disgrace no longer be done in the German name. You have social institutions of various kinds,—operate through them. Let every one use his utmost power to oppose and put for ever a stop to the tyrannical power of the Roman hierarchy. For not merely at Treves will this modern Shrove-tax be exacted, but, you know, in the east and in the west, in the north and in the south, will the Church require dues of all kinds and in all manners: the night of the mind more and more gains the upper hand. All of you, whether Catholic or Protestant, go to work at once; your honor is concerned; your freedom, your happiness. Let not the laurels of a Huss, of a Luther, be your shame. Give words to your thoughts, and make your wishes into deeds.

"Finally, you, my fellow laborers in Christ, who desire and seek the welfare of your flocks, the honor, the freedom, the happiness of your own Germany, be silent no longer; for you sin against religion, against your mother country, against your holy calling, if you keep silence any longer, if you longer hesitate to give expression to your nobler convictions. Show yourselves true disciples of Him who sacrificed every thing for truth, light, and freedom; show that you have inherited his spirit, not his coat.

"JOHN RONGE, Catholic Priest."

The Review continues:

"The consequences which have already resulted from the efforts of Ronge and his associates are of the most extraordinary kind. It is only to the great ordinal movements of society we must look to find a parallel. Such was the Lutheran Reformation. Such was the enthusiasm that heralded the revival of letters. Such was the general and loud acclaim with which the first crusade was hailed. In even the rise of Christianity we find no few points of marked resemblance. The entire land has been moved. The German heart has leaped forth at the sound of Ronge's voice as though it had been waiting for the call. Protestants vie with Catholics in enthusiasm. Differences are fused down by the ardor of a new Christian love. The press utters its voice. The pulpit echoes with the accents of fresh and vigorous life. Ronge's progress through the land is a triumph. Greater still is the triumph which his principles are enjoying in the hearts of almost every member of the great German family.

"Ronge has his enemies; but had he not enemies we should question his pretensions. Darkness is the invariable enemy of light. Superstition looks both frowning and fearfully on religion. Accordingly Ronge has been assailed in every possible manner. Not content with hard words, his assailants have attempted to stone him; and failing in outward violence, have employed secret intrigues to bring down on his head the strong and avenging arm of the law.

"The greatest excitement prevails throughout the country. In a land like Germany, where the popular mind has outgrown the social institutions, and where for the most part an uneasy, not to say jealous, feeling prevails between the governor and governed, such an excitement could not be unattended with peril. The King of Saxony was led to publish, on the 17th of July, 1845, a decree, which at least bore the appearance of being an invasion of that religious liberty to which, in the abstract, it, in imitation of the general tone of the German governments, professed

itself favorable. In this decree it is ordained that the Confession of Augsburg shall be maintained intact, and nothing, whether in private or in public, bearing against that confession, shall be done. Opposition is to be given to every attempt to found societies or hold meetings in which the Confession of Augsburg may be brought into question.

* * * * *

"But the enthusiasm of the nation is gradually dissolving these bonds. Communities of the Catholics protest that they will allow no second party to interfere in marriages solemnized by their own clergy. Protestants have replied that, in obedience to a higher law than that of the state, they feel compelled to lend their churches to their reforming brethren. The local authorities permit the use of halls and large rooms which are at their disposal, and even contribute large sums of money to aid in supporting the new societies. Protestants of all ranks come forward with aid. It has become a sort of fashion for Protestants to present to the reformed Catholics services of plate suitable for use of the sacrament. Females form themselves into societies in order to procure funds and furniture for the new churches, of which, within less than a twelvemonth, one hundred and fifty-six are recorded to have been formally constituted in different parts of Germany, to say nothing of the yet unassociated thousands that are scattered over the surface of the country.

"Through these and other facts of a similar kind, the Prussian government has seen fit to yield a little—having recently stated its intention of empowering local church governors to grant to the Dissidents the use of their places of worship under certain prescribed conditions. This concession is but a prelude to a full recognition, at least in Prussia, where religious liberty has solid guarantees, and where the government can have only slender and partial sympathies with the Holy See."

ARTICLE III.

ANALYSIS, ADAPTATION, LOCATION, AND CULTIVATION OF CALCULATION.

ANALYSIS.—"Cognizance of **NUMBERS**: ability to reckon figures **IN THE HEAD**: **NUMERICAL** computation: **MENTAL** arithmetic: intuitive perception of the **RELATIONS** of numbers to each other: ability to **ADD**, **SUBTRACT**, **MULTIPLY**, **DIVIDE**, **RECKON FIGURES**, **CAST ACCOUNTS**, etc. in the **MIND**, unaided by arithmetical rules or figures: **MEMORY** of numbers.

"**LOCATED** externally of Order, and beneath the outer terminations of the eyebrows; which, when it is large, extend **OUTWARDLY**, far beyond the eyes, and as they terminate, turn upwards or outwards towards the ears. as at 30 in Herschel. It is immensely developed in Astor, and very large in Cooke. When it is small, the eyebrows are short at their outer ends, passing but little beyond the outer angles of the eyes, and not bending outwards and upwards towards the ears, as in case when it is large. This rule is simple but effectual.

"**NUMBER** appertains of necessity to every thing and collection of things in nature. That is, things can be **COUNTED**, nor can we **HELP** regarding them as one, two, three, four, etc. Unless this were so, no difference could have existed between one and millions, or any such thing as counting or reckoning been possible. Or if this faculty were effectually blotted

from the human mind, it could perceive no difference between few and many—between one dollar and hundreds of thousands, which would utterly preclude all business—all numerical transactions. But with this institute of nature on the one hand, and this calculating mental faculty on the other, we can order and count out any given number of things; reckon dollars and cents; arrange things numerically; solve arithmetical sums and problems; and calculate figures almost illimitably. Its uses are therefore incalculably great.



NO. 26. HERSCHEL.

“**LARGE** Calculation reckons costs and accounts, and sums up amounts in the **HEAD** often more correctly and rapidly than with slate and pencil, and has a natural aptitude for arithmetical calculations in general. **MENTAL** arithmetic and **REMEMBERING** numbers are its more specific provinces. Some instances of extraordinary calculating powers are on record. Zerah Colburn was one, and Bidder is another.

“**SMALL** Calculation dislikes figures; reckons them in the head slowly and with difficulty, and then often makes mistakes; becomes confused, and often forgets the results just worked out, etc. George Combe, though so eminently gifted in other respects, is deficient here. After having obtained his receipts in Lowell, he sent them to one and then another whom he owed, with the request that each would take out the amount due him.

“The cultivation of calculation, therefore, should be vigorously prosecuted by all through life. To do this, rely upon the head both for casting and remembering accounts, as well as embrace and create opportunities when riding, walking, sitting, etc., to calculate **MENTALLY**. Time your speed by the mile-stones, and reckon from the data thus obtained how many miles per hour, day, month, etc., or count the number of rails in a crook of fence, or crooks per mile, and make similar calculations frequently.

Or if to reckon **DOLLARS AND CENTS** be more agreeable, as aiding **Acquisitiveness**, calculate the price of such things as you have occasion to buy, sell, or exchange; cast the cost of goods at different prices and in different quantities; reckon in your head the prices of what you buy and sell, etc. Clerks, and business men in particular, should practise this or a kindred course. Arithmetical rules, with slate and pencil, may perhaps be occasionally employed as **ASSISTANTS** merely, but rarely if ever as **principals**. Colburn's mental arithmetic exceeds all other computing systems, both for strengthening Calculation and facilitating business. Besides these exercises, charge your memories with amounts due, prices, statistics, the number of houses, dates, and every thing appertaining to figures. In short, **EXERCISE** this faculty more and more the more you would improve it. The extent to which its power may be carried by these means is truly astonishing. The Author knows an ignorant but sensible man, unable to read, write or cipher, who has often done business to the amount of hundreds of dollars per week, but who keeps most of his transactions in his head, and said he never had any confusion in his accounts till he trusted to books kept by his son-in-law. When young and at work by the year, he took up wages as he wanted, but made no minute except in his head, yet usually found his recollections agreed with the books kept by his employers. Mr. White, an excellent dentist in Philadelphia, says that his wife's uncle, though unable to read or write, has done business to the amount of hundreds of thousands annually, yet was never known to mistake the exact amount due either from or to him till he became intemperate. The *Missionary Herald* of June, 1843, speaking of the Gaboon merchants—a tribe on the coast of Africa—states as follows: "There are a few who transact business to the amount of twelve or fifteen thousand dollars a year. How they manage a business of this extent, and in the smallest fractions and dribblets, without the aid of any written accounts, is very surprising. It is done, however, and with the utmost accuracy, without any other aid than that of the memory."

"Is there, in the light of these **FACTS**, any end to the extent to which this faculty may be improved? Shall civilized life fall behind African savages in this respect? But we do not properly **CULTIVATE** it, and hence its deficiency.

"To cultivate this faculty in children, do not wait till they are old enough to cipher, and then require them to work out sums with the slate and arithmetic, but teach them to **COUNT** young, which all children love to do, and proceed **PRACTICALLY**, step by step, as they can comprehend elementary principles of arithmetic. Nature incalculably excels art. Hence teach them to calculate **MENTALLY**, and by slate and rule afterwards. This calculating in the head so little, and mechanically so much, causes and accounts for its general feebleness; whereas fully to develop its original

powers by ample exercise, would render men so expert in casting and recollecting accounts MENTALLY as almost to supersede 'book-keeping by double entry.' Pursue this course in teaching arithmetic, and then let it be duly cultivated through life, and the power both to calculate and remember would be so great as to allow us to dispense with this wearing system of 'keeping books,' which is eking out the lives of so many thousand clerks by wretched inches.* A majority of our merchants are dyspeptic. Standing or sitting bent over their desks, especially while growing, is one cause. This growing evil should be obviated by calculating mainly in the head. It can be still further obviated by doing a cash business."

ARTICLE IV.

SUPERIORITY OF PITMAN'S PHONOGRAPHY.

Written for the American Phren. Journal, by S. P. Andrews; with Notes by the Editor.

IN our July Number, after cordially recommending Phonography, we rather gave the preference to Bailey's system over that of Pitman, though we professed to know but little of either; and, as farther examination has satisfied us of the superiority of Pitman's, we cheerfully allow our correspondent to make the required correction, and shall allow Bailey room for a short reply, if it is to the point. The phonographic improvement is the greatest discovery of the age, and as such deserves thorough canvass. The *science* of sound writing is incapable of improvement, because an invention of Nature, but the *ART* by which it is expressed is human; and, excellent as Mr. Pitman's system undoubtedly is, it is by no means perfect. The books expounding both systems can be had at the Journal office. See advertisement on the cover. Our correspondent observes:

"You have of late, on several occasions, through your columns, sanctioned and advocated the phonetic principle of spelling and writing; and, in a recent work by O. S. Fowler, entitled, 'Memory, and Intellectual Improvement,' occurs a heading like this: 'Phonography a true Science,' and some very judicious remarks on the importance of this subject. I thank you for this in the name of liberality, of progression, and of humanity, and doubt not that you will live to enjoy the triumph of a reform destined to attain an unexampled popularity on account of the astonishing rapidity of its results.

You speak, however, in the Journal, of a system of Phonography which is, as you say, superior to Pitman's; and, in the work above quoted from, you draw a short parallel between Pitman's Phonography and a Short-Hand System based on the phonetic principle, by Keyes A. Bailey; and, as the result of your "cursory observations," reminding us that you "know little of either," you seem to prefer Bailey's system. Your objection to Pitman's is, the use of light and heavy

tems of stenography have always deceived themselves. They have not perceived that they are multiplying the difficulty by arithmetical progression just in proportion as they bring together additional ambiguities. Thus, if a sign may be read for either of two words, the degree of ambiguity may be represented by the figure 2. But if two such signs come together, the ambiguity is equal to 4; if three, it is equal to 6; if five, to 10; and, if each of these signs represents four words, the ambiguity is equal to 25. Now, as I have above said, the number of words which, by Mr. Bailey's system, is liable to ambiguity, is equal to every second word, as words occur in written matter; and great numbers of these words will of course succeed each other.

In the second place, Mr. Bailey's system, in common with all the systems of stenography, furnishes no guide to the writer beyond a certain point. Thus, he says, *page 39*, "No very definite rules have ever been given, probably none ever can be, that will shorten writing more than the preceding; but rules partly defined and partly left to the discretion of the writer, may be given, which will still further reduce the labor of writing, without detracting *materially* from its legibility." In other words, all of these systems, instead of furnishing a *system of writing*, only put the writer upon a track by which he may invent a system for himself, if he has the genius and perseverance to do so, qualities which perhaps characterise one man in ten thousand. Hence the small number of stenographers in the world, by any system, Mr. Bailey's included. And resulting from the opposite, in Mr. Pitman's system, is the fact, that now, eight years from its invention, it has 30,000 writers, eight monthly periodicals, and two National Societies, pledged to its propagation. The immense labor bestowed upon perfecting Mr. Pitman's system can only be estimated by those who have accompanied him through the various stages of its perfection, and who are familiar with the Reporter's book which embodies the final result, in relation to brevity, coupled with legibility. I would by no means assert that his system is *perfect*. I know of no human production that is so. But I will unhesitatingly affirm, that no system, not adopting the general basis of Mr. Pitman's, (the use of light and heavy lines, &c.) can either answer the conditions of science or attain the purposes of the art; and I assure you that those who know this system best are its most enthusiastic admirers, and deem it one of the greatest triumphs of human ingenuity.

Nobody labors more assiduously for improvement, or accepts suggestions and criticisms more readily than Mr. Pitman himself. He is one of those noble devotees to human progress who are an honor to the race.

To Mr. Bailey also I would award the meed of praise. He evidently had the true conception of what was wanted in a system of writing, and labored with good effect *toward* the end. Some of his contrivances for brevity are extremely ingenious. In failing to construct the best system, he has nevertheless entitled his name to an honorable place among the originators of a reform which is destined to bless the world with a new flood of intelligence, and to confer upon it that great desideratum—an attractive system of education.

With sincere well wishes, I remain your obt. serv't,

STEPHEN PEARL ANDREWS.

P. S. The objections which you think you see in Mr. Pitman's system are those which strike every tyro, and are precisely those things which are admired as its greatest perfections by the more advanced writer. Seriously to answer them, would subject me to much ridicule among Phonographers, as a grave argument to prove it possible to write with a steel pen and to substitute it for a goose-quill. The Phonographic pencil is preferred for reporting purposes.

MISCELLANY.

The Youth's Cabinet, laid upon our table, is well executed, both mechanically and mentally. Besides giving the natural history of animals—the value of which to children is very great—it tells many excellent stories, the morals of which are all good; and the readers of the Journal all know that we set a very high value on stories as a means of improving both the mind and the conduct of children. The pictures of the “Cabinet” also deserve commendation. Its style is also well adapted to the juvenile mind. We therefore cordially recommend this Monthly to public patronage. It is mailable, and contains 32 octavo pages in each Number, at \$1 per year. Address orders for it to Journal office.

“*Gem of Science*,” a semi-monthly of sixteen pages, E. H. Sanford, Editor and Proprietor, devoted to Phrenology, Physiology, Magnetism, and Woman, including a miscellaneous department, has been set on foot, and is well conducted. We hail all such attempts to propagate philanthropic science with real pleasure, and hope its patronage will defray its expenses. To carry an infant enterprise of this kind forward till it gathers sufficient strength to support itself, is indeed a great undertaking. Of this, the editor of the Journal has made personal trial. But a periodical of this cast, once fairly established, is a mighty engine of good to man. This first number of the Gem is well written, and highly diversified. May it succeed; but we tell our good brother not to be discouraged if its first volume should not fulfil all his expectations. Terms \$1 per vol. if paid in advance, or \$2 if not thus paid. Address Gem of Science, Ann Arbor, Mich. We believe Mr. Sanford to be a worthy man, and imbued with the true spirit of Phrenology.

“*The Naturalist*,” published at Franklin College, Tenn., devoted to “agriculture, horticulture, education, and literature,” is conducted with unusual ability and in a truly scientific spirit. If this work is a fair sample of the intellectual and moral tone of the college, and we presume it is, because conducted mainly by its professors—we gladly add FRANKLIN COLLEGE to that list of institutions which merit our commendation, and deserve patronage. Terms. \$1 per annum.

Messrs. Fowler & Wells:—I send again for a few more of your work on “Memory and Intellectual Improvement.” I have perused the work with delight, and I trust with profit, and feel anxious that many should have the opportunity it almost alone affords of enforcing that too much neglected duty of mental culture as

the only *substantial* means of promoting human happiness. It was with much difficulty I could get leave to keep one of those I bought when at your place till I could read it.

Self-Instructor, No. 1. "Child's First Book, drawing series, by Josiah Holbrook." Holbrook's educational efforts have our cordial support.

The motto of the book before us—"Nature before books, and drawing before writing"—illustrates its general objects. We have often recommended that children be taught drawing *along with* writing; and hence we recommend this child's drawing primer as just the thing for children. Price 12 1-2 cents; mailable; to be had at the Journal Office.

"*The Prisoner's Friend*, devoted to the abolition of capital punishment, and the improvement of prison discipline," is a weekly and well conducted advocate of two very important and much needed items in that grand system of progression by which old things "shall pass away" and all things become new. The series of articles in the last volume of our Journal was suspended by a press of other matter before it had fully discussed this subject, to which it hopes again to recur. Meanwhile, it bids God's speed to all who advocate doctrines thus humane in themselves, and calculated to promote the public weal.

"*Slavery in Maryland*, an Anti-Slavery Review by a Virginian," has been laid on our table, and meets our cordial approbation. That freedom of speech which forms the corner-stone of our national superstructure, is now beginning to be tolerated at the south touching the institution of slavery. Slaveholders are the ones to whom this discussion appropriately belongs, as they are the ones to be mainly benefited by pursuing the right course concerning slavery. The Saturday Visitor, from which the above pamphlet emanates, has taken high ground for truth and humanity.

Philo's Queries, and the Editor's Answer.—

"The following positions appear to have been assumed in several articles published in the Phrenological Journal:

"1. The laws and order of nature are such, that, if obeyed, they confer complete happiness. Hence all sickness and suffering are sinful.

"2. There is a unity or consistency of plan throughout the universe, or an adaptation of every thing to every thing.

"3. But Phrenology tells us that there is an organ—that of Benevolence—one office of which is to sympathise with suffering.

"We have, then, every part of nature arranged with a view to perfect happiness, and yet an organ whose very function *pre-supposes misery!* We have a part adapted to that which the order of nature never contemplated! Here is evidently an absurdity." (1.) PHILO.

(1.) The inferred absurdity lies in misunderstanding the specific function of Benevolence. The *normal*, *primitive*, and only strictly *legitimate* function of this faculty is to confer enjoyment, not to relieve suffering—to augment happiness—that sole legitimate end of creation; yet, when broken law has caused pain, it also affords relief. A comparison: Benevolence we will call a builder. Where there is no rubbish to be removed first, Benevolence proceeds at once to build a superstructure of enjoyment; but when it finds the rubbish of pain in its way, proceeds to remove that first, in order to erect the proposed superstructure. It is adapted to pain, not absolutely, but only conditionally. If no pain existed, the faculty could find work enough for constant employment in enhancing happiness: but, as suffering *does* exist, the constitution of Benevolence is such that it can "feel for others' woes," and set the other faculties at work to relieve misery.—ED.

For the American Phrenological Journal.

Mr. Editor—While I thank you for the very flattering manner in which you have spoken of me and of Amherst College in your April Number, I believe some of your statements are calculated to convey a wrong impression. You say that I deliver lectures on Phrenology, and believe in Magnetism. Now the fact is, I do not understand either of these subjects sufficiently to give a full course of lectures upon them. I lecture upon Anatomy and Physiology, with the manikin, and introduce the general principles of Phrenology and Mesmerism, as is done by such a writer as Dunglison; because they seem to me deserving a candid examination; and such an examination I urge my classes to give them. Those general principles seem to me, so far as I understand them, to have a good deal of evidence to sustain them; nor do I fear that, when rightly understood, they will conflict at all with religion, but rather sustain it. You will allow me to observe, however, that in several works on Phrenology and Mesmerism I have found religious speculations which appear to me to be very superficial, and calculated to do mischief. Thus, one of your correspondents in your April Number (Article I.) endeavors to show that health and sickness, life and death, cannot be providential, because they are governed, or brought about, by natural laws. Just as if the Deity could not bring about an event, so as to accomplish a specific object, by means of natural law! when, in fact, there is reason to believe that even miracles may be brought about by law as much as the rising and setting of the sun. I can hardly believe such a writer has carefully studied such works as Butler's Analogy, Chalmers's Natural Theology, Crumie's Natural Theology, and Babbage's Ninth Bridgewater Treatise. But I will not enlarge. You know that my religious opinions are the old-fashioned doctrines of our Pilgrim Fathers. I adopt these, not merely because they are found in the Bible, but because they seem to me most accordant with sound philosophy; though formerly, when I took only a superficial view of the subject, they seemed to me far otherwise.

Respectfully yours,

EDWARD HITCHCOCK.

NOTE.—That Article alluded to above simply argued, that whatever providences there were, were "*caused* providences"—p. 104; but never mysterious, or brought about in the teeth of causation. A few qualifications would doubtless have improved it; yet its great positions are correct, and do not, as far as appears from the President's communication, clash with his views. It did not say how many providences were or were not brought about by *means* of causation, but only that *none* were brought about WITHOUT it.

The explanation he gives touching his lectures accords with our intended meaning. We did not assert that he lectured exclusively on these sciences, but that he introduced them into his regular college course, and commented upon them favorably. The information on which we penned our remarks we derived from a graduate of his last class, and gave it to the public as he gave it to us. We are happy in thus allowing the President to "define his position."—ED.

How to Keep Cool in August.—Those who cannot postpone their various avocations during this hot month and retire to some shady watering-place, and especially those who are obliged to work hard in a scorching sun, will doubtless be glad to learn how they can perform their labor with comfort to themselves, while their neighbors are languid or prostrated by excessive heat. Our rules are simple, but effectual, and are these:

First, rise early, and on getting up, wash your whole body in cold water. This will refresh and invigorate you for the entire day.

Next, take a copious draught—two or three tumblers—of cold water upon an empty stomach, and instead of sitting right down to breakfast, work an hour or two, if a laborer; or if your occupation confines you in-doors, or to a desk or bench, take a smart walk of an hour.

At breakfast, eat lightly, and about ten or eleven o'clock take repeated and copious draughts of cold water, and either work if a laborer, or if in business, drive it so as to keep in a gentle perspiration during the heat of the day. That perspiration—which both potations and exercise are prescribed to effect—will effectually cool you and keep you cool as long as it is continued, by whatever means. The supposition that one can keep warm within doors better than out, is a great mistake. Steam, in condensing into water, absorbs a vast amount of heat, and thus the steam of perspiration is a specific cure for the uncomfortable sensations of heat. The shade and breeze are far less effectual coolers than perspiration; and the hard-worker out of doors is far more comfortable than the in-door lounge, or the fashionable watering-place idler.

Another quite as effectual preventive of oppressive heat is a light diet. Most men eat too much at all times, and especially in summer. Food digests far more slowly in warm than in cool weather, yet most persons keep on eating just about as much as in winter. At least a third less food should be taken, especially by the sedentary, in summer than winter. Eat little, and keep up a vigorous circulation—that is, duly regulate the *internal* heat, and you need not envy the Saratoga dandy or the sea shore loafer their coolness or comfort. Just make trial of this prescription, and say if its magic effects are not marvellously cooling.

To sleep cool in warm nights, wash all over and drink copiously of cold water on going to bed, and if you have followed the prescriptions for the day, the musquitoes will not keep you awake.

“*Orr's Book on Swimming Illustrated*,” is well calculated to teach and promote that eminently healthy recreation, *river bathing*, and as such becomes a public benefaction. Hence the Journal gladly encourages its circulation. Its engravings show beginners how to acquire this healthy art, and are excellent. Many of its cautions and directions are also good. Mailable; price 12 1-2 cents: to be had at the Journal office.

The Orang-Outangs at the American Museum, New York.—We have in former volumes recommended our readers by all means to form a *seeing* acquaintance with these man-approaching beings, too nearly resembling man to be called brute, yet closely allied to the brute creation. Both their phrenology and their physiology are fraught with intense interest and most fruitful in suggestions and materials for thought.

The young female Orang-Outang now exhibiting at the museum, is peculiarly deserving of a visit, because she is so perfectly docile that her head may be observed with perfect ease. Her habits are also both curious and instructive.

On exhibition with her are two beings between the monkey and the orang-outang—tall, spare, coarse, woolly, dark, except at the end of their wool, which is light, and furnished with long tails, which they employ with great dexterity in twining around whatever is near them as a means of balancing or climbing. Their habits are extremely filthy, their heads very low—nothing like as good as the female orang outang—and their looks and manner of moving themselves bring a striking resemblance to the African race. Orang-outangs proper have long, coarse, straight hair; these have hair of a woolly kind, curling very much like that of the negro, and are evidently to them what the orang is to the white race. Go by all means and examine, not with idle curiosity, but with the optics of Phrenology, these distant cousins of humanity.

Recorded Ages attained by Man. The following is extracted from a work entitled, "The History, Natural and Experimental, of Life and Death, and of the Prolongation of Life," by Lord Bacon—a work full of sterling worth*. The facts it records show what age is attainable by man, and convey much valuable instruction concerning the means of prolonging life.

"King Arganthenius, who reigned at Cadiz in Spain, lived a hundred and thirty, or, as some would have it, a hundred and forty years, of which he reigned eighty. Concerning his manners, institution of his life, and the time wherein he reigned, there is a general silence. Cynirus, King of Cyprus, living in the island then termed the happy and pleasant island, is affirmed to have attained to a hundred and fifty or sixty years. Two Latin Kings in Italy, the father and the son, are reported to have lived, the one eight hundred, the other six hundred years; but this is delivered unto us by certain philologists who, though otherwise credulous enough, yet themselves have suspected the truth of this matter, or rather condemned it. Others record some Arcadian kings to have lived three hundred years; the country no doubt is a place apt for long life, but the relation I suspect to be fabulous. They tell of Dando, in Illyrium, that lived without the inconveniences of old age, to five hundred years. They tell, also, of the Epians, a part of *Ætola*, that the whole nation of them were exceedingly long lived, insomuch that many of them were two hundred years old; and that one principal man amongst them, named Litorious, a man of giant-like stature, could have told three hundred years.

It is also recorded, that on the top of the mountain Timolus, anciently called Tempseis, many of the inhabitants lived to a hundred and fifty years. We read that the Esseans, amongst the Jews, did usually extend their life to a hundred years. Now that sect used a simple or abstemious diet, after the rule of Pythagoras. Apollonius Tyaneus exceeded a hundred years, his face betraying no such age; he was an admirable man, of the heathens reputed to have something divine in him, of the Christians held for a sorcerer; in his diet Pythagorical, a great traveler, much renowned, and by some adored as a god; notwithstanding, towards the end of his life, he was subject to many complaints against him, and reproaches, all which he made shift to escape. But, lest his long life should be imputed to his Pythagorical diet, and not rather that it was hereditary, his grandfather before him lived a hundred and thirty years. It is undoubted, that Quintus Metellus lived above a hundred years; and that, after several consulships happily administered, in his old age he was made Pontifex Maximus, and exercised those holy duties full two-and-twenty years; in the performance of which rites his voice never failed, nor his hand trembled. It is most certain, that Appius Cæcus was very old, but his years are not extant, the most part whereof he passed after he was blind, yet this misfortune no whit softened him, but that he was able to govern a numerous family, a great retinue and dependence, yea, even the commonwealth itself, with great stoutness. In his extreme old age he was brought in a litter into the senate house, and vehemently dissuaded the peace with Pyrrhus; the beginning of his oration was very memorable, showing an invincible spirit and strength of mind: 'I have, with great grief of mind, Fathers Conscript, these many years borne my blindness, but now I could wish that I were deaf also, when I hear you speak to such dishonorable treaties.' Marcus Perpenna lived ninety-eight years, surviving all those whose suffrages he had gathered in the senate house, being consul, I mean all the senators at that time, as also all those whom a little after, being consul, he chose into the Senate, seven only being excepted. Hiero, King of Sicily, in the time of the second Punic War, lived almost a hundred years; a man moderate both in his government and in his life, a worshipper of the gods, and a religious conservator of friendship, liberal, and constantly fortunate. Statilia, descended of a noble family, in the days of Claudius, lived ninety-nine years. Clodia, the daughter of Osilius, a hundred and fifteen. Xenophilus, an

* For sale at the Journal Office. Mailable, Price 25 cents.

ancient philosopher, of the sect of Pythagoras, attained to a hundred and six years, remaining healthful and vigorous in his old age, and famous amongst the vulgar for his learning. The islanders of Corcyra were anciently accounted long lived, but now they live after the rate of other men. Hippocrates Coss, the famous physician, lived a hundred and four years, and approved and credited his own art by so long a life; a man that coupled learning and wisdom together, very conversant in experience and observation; one that hunted not after words or methods, but served the very nerves of science, and so propounded them. Demonax, a philosopher, not only in profession, but practice, lived in the days of Adrian, almost to a hundred years; a man of a high mind, and a vanquisher of his own mind, and that truly and without affectation; a contemner of the world, and yet civil and courteous. When his friends spake to him about his burial, he said, "Take no care for my burial, for stench will bury a carcass." They replied, "Is it your mind then to be cast out to birds and dogs?" He said, again, "Seeing in my lifetime I endeavored to my uttermost to benefit men, what hurt is it, if, when I am dead, I benefit beasts?" Certain Indian people, called Pandoræ, are exceeding long lived, even to no less than two hundred years. They had a thing more marvelous, that having when they are boys, hair somewhat whitish, in their old age, before their gray hairs, it grows coal-black; though, indeed, this be every where to be seen, that they which have white hair whilst they are boys, in their man's estate, change their hairs into a darker color. The Seres, another people of India, with their wine of palms, are accounted long lived, even to a hundred and thirty years. Euphranor, the grammarian, grew old in his school and taught scholars when he was above a hundred years old. The elder Ovid, father to the poet, lived ninety years, differing much from the disposition of his son, for he contemned the Muses, and dissuaded his son from poetry. Asinius Pollio, intimate with Augustus, exceeded the age of a hundred years; a man of an unreasonable profuseness, eloquent, and a lover of learning, but vehement, proud, cruel, and one that made his private ends the centre of his thoughts. There was an opinion, that Seneca was an extreme old man, no less than a hundred and fourteen years of age, which could not possibly be, it being as improbable that a decrepit old man should be set over Nero's youth, as, on the contrary, it was true, that he was able to manage with great dexterity the affairs of state. Besides, a little before, in the midst of Claudius's reign, he was banished Rome for adulteries committed with some noble ladies, which was a crime no way compatible with so extreme old age. Johannes de Temporibus, among all the men of our latter ages, out of a common fame and vulgar opinion, was reputed long lived, even to a miracle, or rather even to a fable; his age hath been counted above three hundred years. He was by nation a Frenchman, and followed the wars under Charles the Great. Garcus Aretine, great grandfather to Petrarch, arrived at the age of a hundred and four years; he had ever enjoyed the benefit of good health; besides, at the last, he felt rather a decay of his strength than any sickness or malady, which is the true resolution by old age. Amongst the Venetians there have been found not a few long lived, and those of the more eminent sort. Francisus Donatus, duke; Thomas Contrarerus, procurator of Saint Mark; Francisus Molinus, procurator of Saint Mark, and others. But, most memorable is that of Cornarus the Venetian, who, being in his youth of a sickly body, began first to eat and drink by measure to a certain weight, thereby to recover his health; this cure turned by use into a diet, that diet to an extraordinary long life, even of a hundred years and better, without any decay in his senses, and with a constant enjoying of his health. In our age, William Pestel, a Frenchman, lived to a hundred and well nigh twenty years, the top of his beard on the upper lip being black, and not gray at all; a man crazed in his brain, and of a fancy not altogether sound: a great traveller, mathematician, and somewhat stained with heresy.

I suppose there is scarce a village with us in England, if it be any whit populous, but it affords some man or woman of fourscore years of age; nay, a few years since, there was in the county of Hereford a May game, or morrice-dance, consisting of eight men, whose ages computed together made up eight hundred years; and what some of them wanted of a hundred, others exceeded it as much.

AMERICAN PHRENOLOGICAL JOURNAL.

OPINIONS OF THE PRESS.

Editors who think our humble efforts to enlighten and inform man, worthy of their commendation, have our cordial thanks, and doubtless those of their readers whom they thus benefit. It is in their power to do incalculable good by recommending this study of human nature to those whose opinions they do so much to form, and by doing this, they will enjoy the perpetual gratitude of all whom they induce to either study Phrenology, or read our man-expounding pages. The following opinions of the press, may be taken as a fair average of the tenor of their remarks concerning us:—

AMERICAN PHRENOLOGICAL JOURNAL.—This publication, issued monthly by Fowlers & Wells, richly merits the patronage of every lover of the study of man. It is filled with the most interesting matter, brought forth by long experience and deep researches in Phrenology, Physiology, Physiognomy, and Magnetism. The reasoning of its editor is irresistible, being plain and conclusive. No mother who is rearing a family should be without this valuable work.—*N. E. Cataract.*

AMERICAN PHRENOLOGICAL JOURNAL.—I receive this valuable work regularly. It is still edited by O. S. Fowler. Among the periodicals of the day, this is the best and cheapest. No person who has a taste for highly useful reading should neglect to subscribe for it. Send on your orders for the work. Messrs. Fowlers & Wells always fulfil their contracts.—*Self Examiner.*

The editor has gained an extensive reputation as a Phrenologist; and by means of his Journal, he is endeavoring to enlighten the people of the land upon the subjects of Phrenology and Physiology.—*Bangor Gazette.*

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VOL. VIII.

SEPTEMBER, 1846.

NO. 9.

ARTICLE I.

PROGRESSION A LAW OF NATURE: ITS APPLICATION TO HUMAN IMPROVEMENT, COLLECTIVE AND INDIVIDUAL. NO. XI.

HAVING now traced this progressive principle in its application to the multiplication of mankind—of all that grows—to the perfection of machinery, and the improvement of the arts and sciences—to the increase of the comforts of life—to the improvement of religious doctrines and practices, and to the general advancement of human virtue and happiness—it remains to inquire by what INSTRUMENTALITIES all this is effected; for Nature never works except by means. Nor are these means concealed. They are as apparent as this progress is effectual; and as simple as efficacious. These instrumentalities are, principally, two:—active Causality and Imitation, and hereditary influences.

First, men's incessantly active Causality is perpetually devising new ways and means for accomplishing their ends, and their equally active Imitation is always copying and perpetuating all truly valuable inventions and discoveries in knowledge, and thus multiplying improvements. But for the inventions of Causality, Imitation would have but little to copy; and but for Imitation, to spread abroad among mankind the inventions and advancements devised by Causality, the latter would die with its discoverers, and the world at large be none the better for them. But, these two grand elements of human progression thus perpetually working together all over the earth, absolutely *compel* such

progress. Nor can any thing ultimately prevent such advancement, or even arrest it more than *temporarily*. True, where Causality is feebly developed, and that Conservative principle mentioned on page 181 is very great, as in India, Tartary, China, Persia, Turkey, and other eastern nations, the latter holds the former in check, and renders society comparatively stationary; yet, even here this progression, though too slow to be perceived except by a comparison of ages, will ultimately unloose Causality; and, this done, set this progressive ball in rapid motion. A hundred years will see the improvements of the new world extended also to the old, and another hundred will see the conservatism of the old superseded by this progressive spirit now so rife in the new. The latter will sweep every thing before it. All—ALL—which impedes its sway will be crushed beneath its overwhelming power. Men must exercise both Causality in making advancements innumerable, and Imitation in copying and propagating them; so that this progressive result is a necessary LAW OF THINGS. Man is *constituted* to improve, and cannot but improve, and that illimitably.

Another less apparent, but none the less efficient instrumentality by which this progression is effected, is to be found in PARENTAGE. By a law of things, all progeny—vegetable, animal, human—takes on those characteristics which predominate in the mentality and the physiology of the parents at the time the former received being and constitution from the latter. For ample proof that this is a law of propagation, the reader is referred to the Editor's work entitled "Love and Parentage"—a work wholly devoted to this vast and vastly important subject in its various ramifications. Yet, a few illustrations of the general range and sweep of this law, is here essential to our argument.

Birds fly. This is the paramount function, aside from that of life, of their nature, all their functions being made to subserve this one; and in accordance with the law under consideration, birds exercise the parental function while on the wing, especially the male, thereby predisposing their progeny to fly. But domestic fowls fly little, and hence, at this period, use their wings a little, and but little. Water fowls, as ducks, propagate in or near the water, thus stamping an aquatic impress upon their embryo progeny. Reference is had now, neither to the laying nor hatching of the egg, but to its impregnation.

In harmony with this law, running animals run long and fast at this period. Of this, the dog, deer, wild horse, moose, and all running animals are practical samples. Biting animals, as dogs, tigers, lions, &c., evince unwonted Destructiveness, or disposition to bite, at these seasons; while the amiable dove evinces the utmost tenderness and gentleness. Fighting animals fight desperately at these seasons, not always with their parental partner, but the male with other males of his species.

Of this, turkeys, ganders, roosters, prairie-hens, buffaloes, dogs, wild horses, and cattle, and many other species of animals, are samples. Very strong animals, as elephants, horses, cattle, and the like, put forth great exertions of strength—are even at this period compelled to do so in order to propagate,—and the more so the stronger the animal. Fish fulfil their parental destiny while in the act of swimming; sprightly animals, with great sprightliness; gross or logy animals, as the duck, with grossness; and thus throughout the entire animal kingdom. No exceptions occur. The uniformity of this law is most striking and palpable, as well as universal. And that this general law also applies equally to man, is fully established in “Love and Parentage.”

That work also establishes two other converging principles; one, that the constitutional influence of true love, in its normal or pure and exalted state, is to develop all the higher, finer, nobler, better elements of humanity, and to subdue the grosser manifestations of propensity, and subject the animal to the human.

The following from that work, will place this point distinctly before the reader's mind. The section from which the first extracts are taken, is entitled, “Spiritual Love as contrasted with animal: its office in transmitting mind.” Its object is to set forth the distinctive elements of true love—to show in what normal love consists. It runs thus:

“Indeed, true love, in its most exalted exercise, appertains mainly to the latter”—the mind instead of person—“and *consists in* this intercommunion of *soul with soul* which precedes, accompanies, and induces generation, and constitutionally governs it. It is this *spiritual* affinity of the *mental* masculine and feminine for each other, and intercourse therewith, which constitutes the very *imbodiment and heart's centre* of true love, and encircles this heavenly emotion with such a halo of holy purity and sacred sweetness. *This it is* which makes a man even “forsake father and mother, and cleave unto his wife,” and which binds the willing wife to her adored husband in those divine bands which absolutely *nothing* can sever. This perfect oneness of feeling and confluence of soul; this complete *solution* of every feeling and faculty of each with every feeling and faculty of the other, and longing for its attendant *spiritual* communion, alone constitute marriage—that divine ordinance which entitles those who thus love each other to the rites of wedlock. Nor should that intercourse which multiplies our race, be more sexual than *mental and spiritual*. For the latter, nature has provided even more amply than for the former, both in having rendered it more promotive of connubial enjoyment in parents, and indispensable to the intellectuality and morality of offspring. Indeed, the latter alone sanctifies the former—alone is human. All else is vulgar, debasing, and comparatively insipid, because consisting, as far as *mind* is concerned, in the sensual indulgence of a single animal propensity, and therefore yielding comparatively but little pleasure, because of the small amount of brain called into action.”

After showing the purifying influences on propensity of the higher faculties, it proceeds as follows:

“To apply this law to love: Let Amativeness combine in action with the higher faculties—that is, let man love woman for her goodness

intelligence, fine feelings, and virtues—for her *intellectual and moral worth*—instead of for her personal beauty; in short, as one with whom to hold this high and holy communion of kindred *spirits*, rather than as a mere sexual being calculated to gratify this sensual propensity—and this exalted sentiment will exert a most purifying and elevating influence over his whole character, conduct, and being; because it fulfils that great law of virtue and goodness just illustrated, by subjugating his lower propensities to his higher faculties, which elevates as much as its converse (sensual love) degrades, by subjugating all that is high and godlike in man to low-lived lust! The constitutional influence and effect of this love, therefore, are to *sanctify and subjugate propensity*, and *develop the moral and intellectual*. Say, ye who have experienced this holy emotion, has it not exerted this very influence—purifying, sanctifying, elevating, adorning, perfecting—over your entire feelings and conduct? Did it not inspire within you an abhorrence of all sin, and a longing after moral excellence in all its variety and perfection? Say, ye who *now* love, be it husband, or wife, or some unwedded kindred spirit, does this love *corrupt* your souls by inflaming sensual desire? Does it not *chasten and subdue* them, and *spiritualize* your whole nature, instead? These effects, disclose its character.

“But, since love dwells in its *greatest* purity, perfection, and power in the *soul of woman*, pervading her whole nature, constituting its warp and woof, and *staple commodity*, the tone and character of *her* love, whether it be spiritual or animal, furnish a touchstone and sample of true love incomparably superior to that furnished by man. Being the very *personification* of love itself, in addition to being endowed with all the sexual impulse requisite for parentage, she is our umpire. On *her* verdict rests the issue.”

After making a home appeal to woman, touching the spirituality or sensuality of her love, it pursues the argument as follows:

“Man, too, carries within the inmost recesses of his own soul a sponsor to this spirituality of true love; less in *degree*, but kindred in *character*. Let memory bear the hallowed testimony touching the sexuality, or spirituality, of your first whole-souled and tender passion. As you partook, day by day, of this *mental* repast, did it not satisfy you fully? As you imbibed for hours together, those lovely looks, soft accents, and melting intonations, which literally *ravished* your very soul, did you *brutalize* this holy converse, by contemplating and loving her mainly as your prospective partner in sensual indulgence? These recollections of ‘love’s young dreams’ are my vouchers, and the almost *universality* of their spirituality in all well organized persons of both sexes—and the spirituality of love *increases* with the perfection of the organization—puts the doctrine of this section—of this volume—completely beyond the reach of doubt or cavil. Testify, ye who have never yet forgotten, who never *can* forget, the holy spell of your first mature and whole-souled affection: Was it the *personal* beauty and *physical* sexuality of your adored one that you mainly loved? Did you even once *think* of him or her as a male or female *merely*, or as calculated to gratify your carnality mainly? Profanation, the very *thought*! The farthest possible from your inmost soul, and most repugnant thereto! You sought communion, but was it sexual only as a *secondary accompaniment*?

“Reader, there *are* those who have loved each other’s *spirits* instead of their persons—carnality, as such, having ‘neither part nor lot’ in this holy

union of their inner natures, not even enough to move its correspondent, but as one with whom to hold that *angelic* communion of kindred *spirits* which constitutes love, but banishes lust! Their love was as immaculate as that of the spirits of light—as ethereal as the converse of angels in heaven! It was indeed the very distillings of heavenly bliss—*was* that bliss itself! The very ground on which they walked and loved was consecrated—*hallowed*, by this sacred emotion! How it quickened to new life, and etherealized every feeling, every aspiration, every element of life, and enhanced its every function! Oh! crown of life! THOU LIFE ITSELF! Oh! blessed memory! Most blessed REALITY! A common LIFE-TIME for a DAY like this!

“But WHY this most intense action and confluence of all the *better, higher, holier* feelings and aspirations of our natures; this *combination and concentration* of every function of the body, every faculty of the mind, every element of our entire being? IN ORDER TO THEIR TRANSMISSION TO OFFSPRING! A sentiment thus embodying the very climax of both Divine Causation, and human happiness—so glorious in itself, so fraught throughout with the most consummate enjoyment mortals can taste this side of heaven—was not created in vain. Nor merely for its own sake. It subserves some divine PURPOSE, and fills some otherwise *vacuum* in human nature; and one, too, every way commensurate with its heavenly constitution. That magnificent purpose is the *intellectual endowment* and the *moral perfection of mankind*. But for the employment of some instrumentality, *self-acting*, and *always efficient*, here one, and there another, of man’s *moral* faculties, would have been wanting, and man would be a brute! But the tendency of nature being to *perfect* all her works, man especially, and his *intellectuality* and *morality* constituting the *crowning* elements of human nature, *their* transmission, and in that supremacy required to guide and govern the animal, becomes *indispensable*,—even a *sine qua non*—to both his well-being in this life, and his endowment with that *spiritual* and *holy* entity which lives with God beyond the grave! That mentality, spirituality, and immortality, which ally him to *angels* and to God, it is the one distinctive office of this *spiritual* love in parents to impart to offspring—their perfection and power in the latter being proportionate to this its spiritual sire in parentage. While sexual love, as such, transmits the bodily organs and animal functions, it remains for this *spiritual* love to call forth into the most delightful and intense action possible, the entire *intellectual and moral* nature of parents, preparatory, and in order, to its conferring on man this boon of *angels*, this ‘image and likeness’ of God; besides purifying and sanctifying the animal by the ascendancy of the moral, and guiding all by *reason*. And it is this *combined and concentrated*, as well as *high-wrought*, inter-communion of *every physical, intellectual, and moral element and function of humanity* in generation as it is by *constitution*, which renders the pleasure attendant on this *double* repast so *indescribably* exalted and beatific to those who *spiritually love* each other, or in *proportion* thereto; besides being the *ONLY* means of augmenting and perfecting the intellectuality and morality of its product—redoubling more and more as its hand-maid love becomes more and more perfect and thereby enhances, and also unites, in this holy alliance, faculty after faculty—till, finally, when love and generation have their perfect, and of course *united* work, they embrace within the wide range of their sanctified enjoyment, every animal, intellectual, and moral organ, function, and element of man’s entire constitution! And *herein* consists their power to sway the *weal* and

wo of parents, and to propagate the godlike mentality of man! Behold, oh angels, and admire, both the **ORIGIN** and the **INSTRUMENTALITY** of man's spiritual brotherhood with yourselves!—by what **MEANS** he, in holy concert with cherubim and seraphim, is destined to sing eternal praises to his and your **GOD**, and to study with you for ever the attributes and wonderful works of the Infinite and **ETERNAL SPIRIT** and **FATHER** of all that **HAS BEEN, IS, and SHALL BE FOR EVER!** Oh, blessed brotherhood! More blessed *destiny*! Most blessed **INSTRUMENTALITY—LOVE!!**"

Among the points next brought forward, the following bears on our doctrine of progression:

"That function instituted to perpetuate our race, is but the **ultimatum** and the *constitutional* accompaniment of love. But for this union, love would not promote offspring any more than memory, or devotion, or effect any end whatever; whereas the constitutional union of love with this function, renders propagation certain. Love being thus indigenous in all, and then tending directly to induce this parental function, almost *compels* man to fulfil his natural duty and destiny of multiplying his race. Explain on any other ground, the bridal sacrifice on the altar of love, of what is held dearer than life, and consequent cheerful submission to what otherwise would generally be most repulsive. **SPIRITUAL LOVE IS MATRIMONY**, and entitles to its prerogatives. Linked together in the great chain of God's works, they become joint-partners and co-workers in that great and *indispensable* work of multiplying our race."

Farther on, it applies these two general principles, namely: that children inherit the qualities of parents in that proportion in which the former prevailed in parents at the time offspring receive existence, and that love constitutionally purifies propensity while it enhances the action of the moral faculties and intellect; thus,

"Behold, again, in this spontaneous accompaniment of intellect and moral feeling with love, and of love with this parental function, an **instrumentality for PERFECTING MANKIND**," and after stating briefly that progressive principle which forms our theme, proceeds,

"But *how* is all this to be brought about? By what means? By **SPIRITUAL LOVE** and its stimulating influence on the higher faculties of parents, particularly when they unite to stamp their existing mentality on offspring. Its *constitutional* effect being first to exalt the action of the higher faculties and sooth propensity, and then, by means of that natural accompaniment of love with person already shown to be an ordinance of nature, to induce that function which transmits this exalted moral and intellectual action to offspring, it of course renders children better than their parents. Or thus: Children take on the *existing* conditions of parentage. Love renders the higher faculties of parents greater in *action* at this period than they are by nature. It then induces, *while* the action of those higher faculties is thus preternaturally exalted, that parental function which is but the very climax and consummation of love, and which *transmits* this then-existing *increased* moral and intellectual action to offspring. Since, then, the children of affectionate parents receive existence and constitution when love has rendered the mentality of their parents both more elevated and more active than it is by nature, of course the children

of loving parents are both more intellectual and moral by nature than their parents. Now if these children and their companions also love one another, this same law which renders the second generation better than the first, will of course render the third still better than the second, and thus of all succeeding generations. Hence, by a law of our very being, this spiritual love, when love has her perfect work, renders every succeeding generation, as long as man continues to propagate, more and still more intellectual and moral than the preceding, and thereby *constitutionally* perfects our race. As yet, man is but a comparative pigmy in every thing. He is still in the first of his teens, compared with what this very principle will render him. Love rolls onward, faster and still faster down the declivity of time, that ball of human progression which is destined, at every step, to perfect humanity more and more, till all terrestrial concerns are merged into the ocean of eternity. 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,' the extent to which this principle will yet carry his physical perfection, his intellectual power and attainments, and his moral virtues! Yes! Millennial glory is indeed in store for man! Philanthropists, behold the grand lever of human reform and improvement! Other reform efforts are brass and copper; this is fine gold! Others lop off the branches of the great tree of human depravity and wo, yet hardly as fast as they grow; this lays the axe at the root, and plants, instead, the trees of Eden. Others improve, this perfects the *germ* of humanity. Education modifies and trains, this *creates* goodness and greatness. 'To reform and perfect *parents as parents*, is to reform and perfect mankind. To PROMOTE CONNUBIAL LOVE—this, philosophers, is your talisman. This, moralists, is your mighty Archimedean lever. You may preach and pray till doomsday—may send out missionaries, may circulate tracts and Bibles, and multiply revivals and all the means of grace, with little avail; because, as long as mankind go on, as now, to propagate by animal impulse, so long must their offspring be animal, sensual, devilish! But only induce *parents* cordially to *love* each other, and you thereby render their children *constitutionally* talented and virtuous. Oh! parents, by as much as you prefer the luxuries of concord to the torments of discord, and children that are sweet dispositioned and highly intellectual to those that are rough, wrathful, and depraved, be entreated to 'LOVE ONE ANOTHER.'"—*Love and Parentage*.

Thus it is that that same instrumentality which propagates our race, also improves it—slowly, indeed, when parents do not understand and apply this law to the perfection of their offspring, but effectually nevertheless; whereas, by such knowledge and application, the progress of mankind in goodness, greatness, and happiness, would be most rapid. In two generations the entire aspect of society might be completely revolutionized—vice comparatively banished, and virtue enthroned in its stead. Without such knowledge, human improvement still must proceed, though at a very slow rate; whereas, if this power imbodyed in parentage of producing so high an order of intellectuality and morality in the CONSTITUTION of mankind, were duly applied—if parents simply and duly LOVED each other—this progressive principle which now, snail-like, "drags its slow length along," would roll and rush around and throughout the world with locomotive speed—nay, with

the velocity of lightning, and soon advance mankind in goodness and happiness far, *far* beyond the present range of his restricted vision! True, education is doing something, most imperfect though it is. But, how much more efficacious and beneficial would be its influence, provided the subjects to be *educated* possessed a high order of capacity and virtue. Idiots can be improved by culture, yet a tithe of the labor requisite to effect a given degree of perfection in them, if applied to one naturally talented, would produce a hundred fold more capacity, besides effecting an order of intellectuality absolutely unattainable by those of naturally inferior minds. Would that prospective parents felt the momentous responsibilities incurred by becoming parents—saw how incalculably it was in their power to improve their offspring! But we must refer those who would see this matter fully discussed, to that work from which the above extracts are taken,* the extensive circulation of which is calculated to work incalculable good to individual parents, and even the race itself.

REPUBLICANISM also embodies another powerful instrument of human progression, as will be seen in that series of articles on this subject commenced on this page. Maternity also embraces another, but of this elsewhere.

And here, this series of articles must be suspended till our next volume, when it will be renewed in its application, not to the past, but to the *future*—not to what man has been, but to what he is destined to become—an application which must fill every lover of his race with literal exultation. To thus lift the veil of the future, and predicate, from this progressive principle thus rendered absolutely certain, what man will yet become, is in reserve for volume IX, the present being already pledged to Republicanism, Woman, and Physiognomy, so as to preclude the farther continuance of this delightful subject till another year shall have opened its progressive destiny upon both the Journal and its readers.

ARTICLE II.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT—ITS DESTINED INFLUENCE, AND IMPROVEMENT. NO. I.

UNTIL all men are so far under the control of their higher faculties that none will trespass upon the rites of others, some form of government will be found indispensable; and even then government can be rendered instrumental of great good to whole communities and nations, by furthering those ends which subserve the public weal. The mere

* It can be had at the Journal Office. Mailable; price 25 cents. See Advertisements.

fact, that man is a congregating, associating, social being, shows conclusively that he requires government of some kind, in order to promote the common ends obtained by such consociation.

Government of some kind, therefore, being indispensable to the public good, the important question arises, "What form of government do the nature and highest good of mankind require?" A grave question, and one which demands a philosophical answer. Such an answer Phrenology can give, and Phrenology alone; because it alone fully analyzes the human character, and therefore alone can say for certain just what that nature requires; and this it *can* say. What, then, *does* it say? What form of government, of all that are now or ever have been in existence, approximates most nearly to the requisitions of Phrenological science, or the demands of humanity? Which will that grand progressive principle of the preceding Article finally place in ascendancy over all others? Under which will humanity flourish best, and arrive at its acme of perfection? And what forms tend to check progression, and restrict human development, mental and physical? For the answers to these momentous inquiries, both human progression and human happiness wait in anxious solicitude. A new governmental problem has just been presented to the world for practical solution, and on the issue hang suspended the destinies of a *world* for illimitable ages to come! As yet, no unequivocal answer has been rendered. All governments proclaim their own as best; and the masses, excepting the disaffected, entertain strong predilections in favor of whatever systems they have been accustomed to venerate. The Englishman protests that the "Magna Charta" imbodyes the very perfection of governmental utility and philosophy; the Turk servilely kisses that very sceptre which demands his head; and the remnants of the immortal '76, and their descendants, hurrah lustily for independence and democracy. But all these, and others, are not alike good. They clash with each other, and some of them with the dearest interests of humanity. Some are, therefore, the better, and others the worse. Which, then, are preferable, and which fundamentally erroneous? And how can all be still farther improved, so as still more effectually to develop human nature?

To proceed negatively first. What forms are *not* adapted to enhance human advancement and happiness? An ARBITRARY, MONARCHICAL government is not; but is directly at war with the interests of humanity. It requires and compels the many to labor for the few, and also chains both few and many down to the past. A crown alone swallows up a vast amount of the time and products of its subjects. Such governments involve immense expenditures, all of which the subjects must pay by extreme labor. And, along with a crown, goes a hereditary

aristocracy, which is far more expensive than the crown itself. The few nobles and ancient families revel in the wealth earned by the serfs of the kingdom. Every thing the poor man eats, or drinks, or wears, is taxed to support these extravagant nabobs, who throw away on sensuality what their workers earn by excessive toil on the one hand, and the greatest privations on the other. No, a crown is not an instrument of good, but of "evil, and only evil, and that continually." Even when it is worn by the wisest and the best of monarchs, and so worn as to do great good, it does so much more evil than good as to become a curse. A crown worn for the good of its subjects, is not only not worth the wearing, but is even most oppressive to its wearer; because it loads him with anxiety, which nothing but taxing its subjects could remunerate. Besides, it takes from the people that exalted pleasure which SELF-government alone can inspire—that government, to administer which is most onerous to a king, being most pleasurable to the people. Admitted that crowns can be so worn as to effect great public good, yet the same expense, laid out by the people themselves, would be far more productive of public enjoyment. If it be urged that a crown will often do for the people what they would not do for themselves, the answer is, that the people would often do for themselves a hundred fold more and better than crowns would do for them; while, in general, the main object of the crown is to *extort* from laborers half or more, in one form or another, of all the avails of all the labor of its kingdom! Look at the British crown—the least oppressive of any now or ever worn, and only a "limited monarchy." One tenth of all that is produced in the United Kingdom goes to support a profligate and established church, and this tithing system hangs like a palsying incubus upon every species of enterprise in the kingdom. Remove this, and double the present amount would be produced.

Add next the enormous duties levied by government on every thing bought, and sold, and eaten, and drank, in the whole kingdom. The stamp act which England attempted to levy on this country, will serve as a sample. That act attempted to prevent the collection of every note and bill not drawn on stamped paper, and thus to tax every dollar of the business of the country. Now England has a great many such acts. One of them appertains to newspapers, all of which are obliged to pay a given amount of all their receipts—not profits, but *income*—into the national treasury. The result is that newspapers and advertising, are several hundred per cent. higher in England than in this country. So in all kinds of reading. Thus it is, that the crown lays its resistless grasp upon the very INTELLIGENCE, as well as business and mouths of the entire country. The duties on grain, and tobacco, and sugars, and every thing consumed; are in point. And most that is consumed pays several taxes before it reaches its consumer. Thus, the paper for

newspapers and books is taxed, and the printer is taxed, and the binder and his materials are taxed, and then the vender, so that every book is obliged to pay tax after tax before it can be read. And thus of every thing. Well did Samuel protest against a King as follows :

" And he said, This will be the manner of the king that shall reign over you : He will take your sons, and appoint *them* for himself, for his chariots, and to be his horsemen ; and *some* shall run before his chariots.

" And he will appoint him captains over thousands, and captains over fifties, and will set *them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

" And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

" And he will take your vineyards, and your oliveyards, *even* the best of *them*, and give *them* to his servants.

" And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

" And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

" He will take the tenth of your sheep ; and ye shall be his servants.

" And ye shall cry out on that day because of your king which ye shall have chosen you ; and the Lord will not hear you in that day."

All this and much more appertains of *necessity* to all the subjects of all crowns. The producing classes of all England are at work, generation after generation, for their crown. Nor of England merely ; for all the millions of all England, Scotland, and Ireland, are entirely unable, though taxed to their utmost—deprived of all but the NECESSARIES of life, and thousands on thousands literally starved, so that but few of their poor can procure wheat-bread or meat, and are obliged to live mainly on potatoes and vegetables—I say England's twenty-seven millions, excepting her few nabobs, though plundered of all but life, and much of that, come far short of supporting her crown and aristocracy. Canada's two millions, are also taxed for a similar purpose. Nor these thirty millions merely ; for the English crown and aristocracy would have long ago been bankrupt, but for their 127,000,000 in India, who are pillaged even worse than their home subjects, to fill that all-devouring maw of her gormandising throne ! And even the labor and privations of all these 155,000,000—a sixth of the inhabitants of the globe—are inadequate to sustain the extravagancies of that single crown, and its satellite accompaniments. Even China's hundreds of millions must bow their necks to the British yoke ! Nor will the toils and privations of all these human masses long suffice to sustain that tottering throne ! It is too heavy a burden for even the whole world to carry much longer ! Nor are these evils confined to England. They are even less there, than in despotic Russia, autocratic Turkey, chief-governed Tartary, and almost or quite all crowned empires ! Oh ! Monarchy, Oh ! Aristocracy ! ye are the mighty wholesale oppressors of man ! Ye pauper human energy, so that it produces little, and that little ye devour, and

bellow for more! Nor is there any end, any measure, to the number and the aggravation of the miseries ye inflict!

But this consumption of the mere property and labor of its subjects, is by no means all of the evils imposed by a crown—not by some, but by ALL—inherent, in their very nature, to all monarchical governments. If they tax the mouths and muscles of their subjects, they prey on the MIND even more effectually still! The old maxim, “The king can do no wrong,” so inseparable from monarchy, implies—what all monarchies require and strive their utmost to effect—the abject surrender of the MINDS AND WILLS of their subjects to the will of the crown. This *mental* subjugation—aye, this breaking down of SOUL—is the great evil of monarchy; because it prevents THOUGHT, and thus retards that progression already shown to appertain to the nature of man. If this declaration requires practical comment, it has it in the great republican experiment now going on before our own eyes, and at work in our own souls. In shaking off our allegiance to the British throne, we also threw off the shackles from MIND—The sun of universal truth—scientific and religious—dawned upon the human mind when the morning star of republicanism arose upon the darkness induced and perpetuated by monarchy. The severing of our political allegiance was indeed a mighty triumph, but was utterly insignificant, compared with that *mental* liberty ushered in by this civil freedom. We shout vociferously, and boast lustily over our ever-glorious “Independence.” Nor without cause. Indeed, we little appreciate the extent of those temporal blessings which it confers on us. But this is the smallest item in that vast aggregate of blessings which civil freedom is now conferring on us—on man. We glorify ourselves most in what is least valuable. Not that civil freedom is not even far more valuable than our estimate. Its blessings, like that of sight, are so great and multifarious that we fail to realize their extent. As none can duly realize the blessings of sight or health till deprived of them, so none can duly prize civil liberty but freemen, who having first tasted the delicious fruits of liberty, become the serfs of both a crown and its aristocracy. So far from undervaluing civil liberty, no reader can set a more exalted estimate upon it than the Editor does; yet he protests that, great as it is, it is yet one of the least of those God-sent blessings which flow in its wake, and are sure to follow its advent. Well do we call this a “favored land,” yet we little realize how HIGHLY favored. We are not only freed from the tyranny of that voracious crown now eating up half the globe, and allowed to earn and eat our own bread and fruit, but we are fast knocking off those fetters of antiquity imposed on man by former crowns, and which remained fastened upon us when we broke the yoke of civil oppression. The civil outrages perpetrated by England, casually at-

tracted attention, and were rebuked while we yet clung to evils still greater than those civil grievances which induced our "declaration of independence." The framers of our constitution and laws still loved the spirit of monarchy and its institutions, as was natural, in consequence of their early associations. Hence, their adoption of the "common law" of England, most odious and oppressive as are the greater portions of its requisitions. They also gave our President many of those perquisites and prerogatives assumed by crowns. Of this the extensive patronage and offices now at his disposal are examples, and most detrimental are their influences on our government.

But this merely introductory article is not the place to enlarge on these and kindred topics, only to call them up for future discussion in full. In this series of articles, we shall give that great desideratum, the *scientific* warrant for republicanism, and then proceed to show wherein our own government is cardinally defective, the danger and evils to which it is exposed, and how it can be still farther improved. Our heroic forefathers only laid the foundation of this glorious republican superstructure. It remains for us, their favored descendants, to erect upon this foundation a governmental superstructure, which shall completely revolutionize our world—remove much of its depravity and suffering, and plant, and graft, and rear, those trees of enjoyment which shall produce bountifully their delicious and life-giving fruits, throughout all coming time. To help plant and mature these trees, and thereby accelerate man's physical, intellectual, and moral progression, will be the object of this series of articles. May it not, then, invite the attentive consideration both of politicians as such, and of every lover of liberty and humanity?

ARTICLE III.

THE PHYSICAL ORGANIZATION AND PHRENOLOGICAL DEVELOPMENTS OF JOHN C. CALHOUN, ILLUSTRATED WITH AN ENGRAVING.

THE eminent abilities of this distinguished southern senator will, of course, in case Phrenology is true, have their counterpart in his physical and phrenological organization. And, inasmuch as his mental powers and characteristics are strongly marked, of course his cerebral will be found equally so; and thus we find them. Of his character little need be said. That both speaks for itself and is too generally known to require exposition.

As he has never submitted his developments for practical manipulation, our data must be that more cursory examination derived from having closely observed his temperament and the general form of

his head, and other kindred evidences of organization ; but, as the editor has often seen and conversed with him, and also heard him on the floor of the Senate deliver some of his most powerful speeches, besides having attentively studied his natural language, he feels competent to give a tolerably full exhibit of those physical conditions which accompany his surprising mental capabilities. At least, as far as he pretends to go, he is certain of giving a correct exhibition of his phrenology and physiology. All he says he knows to be exactly as he describes it, but how much more a more minute examination would enable him to say, is uncertain. His observations may be relied upon the more certainly, because this distinguished statesman's phrenology is so strongly marked that any Phrenologist who "runs may read," without danger of mistake. That is, all the various groups of organs and regions of his head here mentioned are so strongly and fully developed as to be easily observable as far as his head can be seen.

In person he is about six feet tall, is spare, and in shape prominent, yet sharp-featured, with black, straight, and rather coarse hair, and dark skin and eyes. This general structure indicates a temperament of great strength, combined with equally great activity. This Physiology and Physiognomy show the existence of both in the highest degree. I do not now remember to have met an organization of greater power during all my visits at Washington. Webster has more vital power, and perhaps as much muscular, but not as much mental. Calhoun's head is not as large as Webster's, though it is decidedly large. On a great occasion, Webster is beyond question the greatest man ; but under *all* circumstances, and when his powers are not wrought up and brought out by some powerful stimulus, he is probably not so. In matters of detail, and in practical affairs, Calhoun probably excels ; but for profound argument, constitutional questions, conducting great matters, &c., Webster has the best developments. Still, the powerful, the impressive, the forcible, the deep, and the efficient, are *the prevailing* characteristics of both. Calhoun's organization combines tremendous powers with great activity. These two conditions are rarely united in any one man to as great a degree. He is indeed a great man. Clay's reputation is equal to his talents, which are of a brilliant, showy order. Not so with those of Calhoun. He is all that he is supposed to be. There is a native energy of brain adequate to sustain him in almost any emergency.

It is this *combination* of the powerful with the active, which gives him that copious condensation, that comprehensive brevity, that *multum in parvo* of thought and expression for which he is so remarkable. The coincidence between this striking feature of his character and his organization is indeed most apparent.



NO. 27.—LIKENESS OF JOHN C. CALHOUN.

If asked how we judge of these conditions of the organization, I answer, by those physiological and physiognomical signs, already specified in our Articles on Physiognomy, and to be continued, namely: by the sharpness and the prominence of his organization—that is, from his combination of a powerful muscular, with a powerful nervous temperament.

If any fault is to be found with his organization, it is *too* active, or at least, too *excitable*; not sufficiently cool and judicious, and less *safe*, therefore, than one less impulsive. Still his head is remarkably clear, and his first thoughts generally correct.

The general formation of the head is in striking unity with his Physiology. It is remarkably high, long, and narrow. Its narrowness from ear to ear is seen in the accompanying engraving. So is the great length of his face, and this always indicates length of head both from the ears upwards, and from the forehead to the occiput. Most of his brain is therefore in the *top*, *front*, *crown*, and *social* regions of his head,—so much that but for his very large and active *Combateness*, he would lack force of character. This force is also greatly increased by the

great development of his brain in the posterior and superior region—that of the crown. His developments here are so great as to render his head very long upon the top, and peaked at Firmness and Self-Esteem. These organs are rarely found more fully developed. Hence his towering ambition and his great *weight* of character and dignity of deportment. Hence, also, that stern, resolute, inflexible, almost fierce expression seen on his countenance, and pervading all he says and does. Next to his intellect, these are his largest organs; and accordingly he is a most indomitably persevering man, and somewhat wilful when his resolution is once taken. This is increased by his perfect assurance that he is *right*. Nothing can turn or stop him. Nor is he easily convinced that he *can* be in error. Infallible in his own estimation, and also set in his own way, there is little hope of doing much with him except what he does with himself. A little less of this self-sufficiency would not essentially injure him. Nor does he care much for reproach or censure.

This great height of his head appertains pre-eminently to his *forehead*, which is much higher than appears in any engraving of him; because his hair grows much *lower down* on his forehead than is usual; because it is generally abundant. His forehead continues to rise nearly perpendicularly some two inches above the lower margin of his hair. This the editor observed both in an excellent bust of him by that celebrated artist, Powers, and in his head itself, and some traces of it will be seen in the accompanying engraving. It is doubtful whether there is a higher forehead in Washington. Clay's *appears* larger, for the hair retires in him; but the development of his reasoning organs is, indeed, immense, especially Comparison. The fact that the hair grows on the reasoning organs, does not affect either size or power; for it is as easy to think through the hair, as without it.

His intellectual organs are better *balanced* than those of either Clay or Webster; the former having much the greater perceptive than reflectives, and the latter the opposite, while Calhoun has them both about equally developed. This balance is most favorable, both to correctness of judgment, and consistency of views—his large perceptive giving great facilities in collecting facts and attending to details; and his reflectives enabling him to employ these facts to advantage, both in *forming* his theories, and also in illustrating them. This organization would render him *remarkable* for clearness, copiousness, appropriateness, and force of illustration.

His head is high and long upon the top, which indicates a good development of the moral organs. Kindness is very conspicuous. Phrenology says that he is eminently a *good-hearted*, philanthropic man, and deeply interested in the general welfare of his fellow citizens, and of mankind at large—an important quality for a statesman. In this re-

spect he contrasts strikingly with Van Buren, in whom it is only moderate,—but compares well with both Clay and Webster, in both of whom this philanthropic spirit is conspicuous.

I think Veneration is also large, though of this I am not certain. Nor can I speak positively of Conscientiousness. But he has this in his favor: his *side* head is not wide. The propensities are well governed by high moral feelings. Hence, whatever may be the size of Conscientiousness, he requires less than many others, and the same amount of it will do him more good.

Ideality is large; so is Sublimity, but not predominant,—I think less than in Clay,—enough to give plainness without ornament, and *between* the coarse and the florid.

He has also unusually large social organs. This, with his self-esteem, would make him go for his clan, his clique, his party; and is *liable* to render him distant, exclusive, a little proud, and lending some practical countenance to the doctrine of caste, of higher and lower classes, and the like. It cannot be called a strictly *republican* head, for it is too high in the crown to love equality.

He is judicious and prudent, except when the excitability already noticed throws him for a moment out of his balance. He is not cunning, but is straightforward, sincere, open, honest of purpose, making no false pretensions, but being what he appears to be. In this respect he differs from Clay. Acquisitiveness is small. He would be likely to operate on a large scale as to property, if at all; and not to be particularly economical in little matters. Combativeness and Destructiveness are strongly marked. This would dispose him to encounter difficulties as though he *could and would* overcome them. Opposition will never harm him, but will do him good.

His *natural language*, which is a certain index of the prevailing character, is that of Firmness, combined with Self-Esteem and Intellect.

The above is as fair and full a statement of his developments as can be made without a pretty close inspection of his head, which he studiously refuses, and thus withholds that countenance from science which is due to it, especially from great men, as well as prevents a *minutely* correct Phrenological exhibit of his character.

ARTICLE IV.

THE SABBATH: HOW SHALL IT BE OBSERVED?

OUR June Number showed, first, that man's nature requires *periodicity*; secondly, that the *moral and religious* faculties require exercise, and, by consequence, *periodical* exercise, so promotive of all the great ends of his mental and physical being; thirdly, that he should there-

fore set apart particular *times and seasons* for religious worship; fourthly, that his Adhesiveness requires him to worship *in concert* with his fellow-men, and, therefore, that particular *days* be appointed for public worship; and, finally, the existing Sabbath being already established, and not inappropriate, it should be thus observed as a day of public religious worship.

It remains to inquire, how it shall be observed? That it should be so observed as to promote those religious feelings which require such observance, is rendered too apparent in the argument for the Sabbath, to require additional comment; because such religious exercise is the foundation of the whole argument adduced in behalf of a sabbath.

How, then, can it be so observed as the most effectually to promote these feelings? One means is by observing some kind of *order* in these public meetings. As Time, combined with Veneration, requires these sabbatical seasons, so Order, combining with both, requires them to be conducted with *method and system*, and interdicts confusion, irregularity, and wild, formless, helter-skelter assemblies. The remark in the article in our May number, on Order, that the Rev. Mr. Hotchkiss, whose likeness was used to illustrate this organ, was exceedingly methodical and precise in all his religious assemblies, church discipline, &c., illustrates this influence of Order thus combined with Veneration; and as these two organs should always combine in all men, of course this religious method thus prompted should be universally observed. Why should not system be carried into religious worship as much as into business, and for a kindred reason? It should; nor can our argument be controverted. Yet all public worship should not degenerate into ceremonial formality, as is too often the case—in Roman Catholic in particular. Order should be observed, but only so far as to *enhance*, never to supersede devotion.

Friendship should also be exercised in connection with Veneration. Indeed, the great argument for public worship grows out of this requisition for social worship—for this combination of Adhesiveness with Veneration—as will be seen by referring to our June article on the Sabbath. It should therefore be made a day of *friendly greeting and social converse*, so as to enhance the action of Veneration by its combination with Adhesiveness; on the principle there urged, that the action of Veneration becomes more and more intense, pleasurable, and profitable, by every faculty united with it. These public religious assemblies should be made seasons of friendly inter-communion as much as of worship; and of the latter *because* they promote the former. Hence the Quaker custom of meeting at church before noon, and inviting friends home to dine and a friendly chat, is in keeping with the nature of man. "The Sabbath was made for man"—to subserve human happiness and virtue—and should therefore be rendered a day of joy instead of long-faced stoicism.

Benevolence should also be exercised in connection with Veneration. We should give alms when we meet—should circulate the contribution box—not, however, for *our church*—but for the *world*—especially for the poor and needy in our borders. This poking a purely sectarian contribution box into every face in church, savors too strongly of selfishness to fulfil that benevolent requisition here urged, and deserves reprobation. Such *party* work should be done up elsewhere. Yet the needy should always be remembered on these occasions.

Exercise is also exceedingly important as a promoter, if properly indulged in, of religious worship, because it enhances that physical vigor which, rightly directed, enhances intellectual and moral action. Even laborers, though over-taxed by their week-day avocations, by bringing a new set of muscles into action, can rest themselves more than by almost any other means. And those confined much within doors should, on that day, walk abroad in the open air, enjoy the fresh breeze, and quaff freely the bracing air of heaven, thereby both partaking of that "rest," and reaugmenting that vigor, which will sustain them during their arduous toils. Nor need this out-of-door recreation in the least interfere with, but rather promote, devotion. Exercise shakes off indolence. The muscles should combine in action with Veneration as much as Order and Friendship. Indeed, I know of no facilities for communing with God and our own souls, equal to those furnished by also communing with nature. Nothing will as effectually rouse and enkindle devout adoration or thanksgiving as to contemplate God in his works, his adaptations for promoting our happiness, and nature in general. This rendering the Sabbath a day of solitary confinement, both phrenology and physiology unequivocally disapprove.

Many kindred suggestions grow naturally out of our subject, but must be deferred, or rather, left to the reader's own application of the great *principle* of exercising all our faculties in conjunction with Veneration here presented. And in general, we should consult on that day—not sinful gratification, for this will result in subsequent misery—but our own *happiness* and that of our fellow-men. To subserve these ends constitutes the only requisition for the Sabbath—to glorify God *in and by* making ourselves and others happy.

Yet in thus urging the importance and utility of a Sabbath, far be it from me to endorse those *abuses* which now cluster around it. So generally is it made a great show-day, and places of worship great show-cases, in which sempstresses and tailors exhibit their needle-wares and latest fashions, that I rarely attend them but with disgust. Indeed, most Sabbath assemblies are anything but meetings for religious worship. Hence, in commending the former, I yet protest against their thus being made milliner's show-blocks and barber's show-windows. While nothing would give me greater pleasure than to meet the right spirits in the right way, on the Sabbath, yet I rarely find any Sabbath meetings not absolutely preventive instead of promotive of religious worship; and hence seldom go. To thus rig-off in all the fripperies of fashion—corsets and bustles included—is such palpable, practical mockery of true sacredness, that it shocks those very feelings to foster which mainly all should attend on this sabbatarian ordinance. These gay trappings are intolerably foolish, even in the ball-room; but are worse than mockery on such occasions. Yet these abuses of the Sabbath argue no more against this invaluable institution itself, than gluttony against eating, or any other abuse against the blessing abused. But as the *right* observance of the Sabbath is binding on all, all should try to reform these and other mal-practices, and improve its observances so as to secure the highest individual and public benefits capable of being derived from this philanthropic institution; and hence these strictures.

Thus much of the Sabbath and the best modes of its observance. It remains to answer some objections. Reference is now had, in part, to articles in the *Regenerator*, signed "Alpha." These articles them-

selves are not sufficiently important to engross our room; yet, as the objections there urged seem at first to be valid, and have doubtless occurred to others, such notice is perhaps required.

"Alpha" severely reprobates what he calls our "advance backwards," and accuses "O. S. Fowler" of meanly truckling with "degrading subserviance to popular religion"—calling him a "pitiable victim of its damning spirit," together with much more to the same effect. He then proceeds to contrast the views of the Sabbath, in my work on "Religion," with those here presented. All the clashing claimed granted. What then? Am I, a staunch advocate of progression, to be chained down to my former opinions—and chained, too, by a paper thoroughly hostile to all adherence to every species of precedents, and so thoroughly revolutionary in every thing, as the Regenerator? Are O. S. Murray and his correspondents and readers willing to go back and embrace all their former views, those confessedly restricted and erroneous included? The Regenerator condemning advancement, when its motto once was, "He who never changes an opinion, never corrects an error or makes any improvement!" The Regenerator arguing that our present views are erroneous because they clash with our past! Really!

Mark: it sets up my ancient opinions as correct, and my modern as erroneous; not, as far as appears in and of *themselves*, but *solely* because he says they converge from my past writings! Why not *these* the standard and those erroneous? Rather, why not expose the erroneousness of these *views themselves*, instead of wasting two long articles in binding me down to my old and more limited range of remark? Because the former is impossible; and the latter the only point of attack. I repeat: show wherein my present views are not *strictly phrenological*, or stop carping. Is not that requisition for periodicity, on which our sabbatical argument is based, required both by Phrenology and the nature of man? Overthrow *that* doctrine, or else admit its therefore, that men should observe "times and seasons" for religious worship. That principle is incontrovertible, and "Alpha" knows it, and therefore wisely omitted to attack it. The fact is, that this periodical law is a principle of human nature, and the inference for a Sabbath grows legitimately out of it. This is our rampart. Scale it, or else take back your accusations of "religious subserviency." Do not treat this dilemma as you treated our argument—with neglect—and yet continue to fire pop-guns where even cannon could avail nothing.

But I protest that such alleged difference is more apparent than real. That article was directed mainly against the groundless but general belief, that God commands us to observe the CHRISTIAN Sabbath; whereas no such command exists, either in the bible or out of it. Or if it does, quote chapter and verse. The bible commands the SEVENTH DAY, AND NO OTHER; nor gives any countenance to any change to the first day. The only authority ever claimed for the change is, the *example* of Christ and his apostles; whereas it requires that same express divine edict to revoke or alter the day which established it. Yet no such edict exists; so that the example of Christ, though it might, perhaps, justify the institution of a new Sabbath, leaves not the shadow of grounds for changing the old. To argue that God commands the observation of the first day, is to trifle with the intellects of those addressed. Nor can the Christian Sabbath be sustained by bible authority, but is left to our phrenological argument for intellec-

tual proof. And that article on "Religion" was penned to refute the idea so pertinaciously insisted on, that the Bible absolutely *demand*s our observance of the *Christian Sabbath*, which is so flimsy an argument as to be ridiculous. It was not then our purpose to discuss the whole subject of a sabbath as such, but this was our object in these articles. And a rigid comparison of the two will show that scarcely a point adduced in "Religion" is contradicted here—only an enlargement of views.

A little personal history will show that my present sabbatical views are an actual advance *forward*, not backward, on those in "Religion." My father—an eminently religious man—though pleased with most of my religious doctrines, has always opposed that article on the Sabbath. In a recent visit to me we had many arguments—he for the Christian Sabbath, I maintaining the views there expressed. He would argue the obligation of all mankind to keep a sabbath—formerly the Jewish Sabbath, in commemoration of the creation, but now the Christian. I would reply, that geology showed conclusively the intervention of ages between the commencement of the earth's formation and the creation of man, which he knew too much of geology to deny; yet rebutted by arguing that Christ changed the Sabbath. I required "chapter and verse," which of course he could not produce, because no express declaration requiring such change occurs in the New Testament; I meanwhile arguing, that the mere *example* of the Apostles was of no account—that nothing but an express *command* would warrant our keeping any but the *seventh* day. Obligated thus to fall back on the seventh day, which neither he nor I pretended to keep, he could only reply that we should keep *some* day, it matters little which, so that we keep *one* day in seven *right*. To this I would reply, that the Bible required not any day but the *seventh* day; and "nothing else."

Thus matters stood, when he attended that Lecture on "Memory," in which I introduced those remarks on "periodicity," on which mainly our argument for the Sabbath is based. Seated at table the next day, he showed that my argument for periodicity in eating, sleeping, business, habits, and the like, applied with peculiar force to the exercise of our religious feelings; and argued that, according to my own showing, we ought to have periodical seasons for religious worship, and then applying my own argument contained in "Religion" to show the necessity of "social worship," inferred that we of course should have times and seasons set apart for the periodical exercise of our religious feelings, and this implied a sabbath in all its *practical* intents and purposes. Nor could I, nor can "Alpha," evade this new application of arguments, both my own and also strictly phrenological, to a sabbath. Say, "Alpha," was not this application of periodicity to religion an *advance*? Its not having occurred to me when I wrote "Religion," constitutes no valid reason for my still rejecting its unequivocal deductions. Must I now shut my eyes to light because my horizon was not then sufficiently explored to perceive it? Never; but *progression* is my motto. Those views in "Religion" were defective in not thus applying Time to Veneration, and such application now is of course progression in the discernment of truth. How small then your charge of "religious subserviency?" I scorn all subserviency, except to truth. I disdain to side one iota in favor of "popular religion," when and as far as it is erroneous. I am still, as you once "supposed me to be, too great a lover of independence of thinking and freedom of expression,

to ever become the pitiable victim of its damning spirit." I still "glory in not being obliged to truckle to religious bigotry and tyranny," and "snuff the wind of its threats in my nostrils while I sing aha! aha!" I advocate these sabbatical views because I *must*—because truth and Phrenology *require* it; and call upon you to controvert these arguments, or stop your aspersions, while I shall still pursue, as heretofore, a perfectly fearless and independent course, uttering the truth in all plainness, and yet in love.

The other points of "Alpha's" criticisms are rather insignificant. He says that in "Religion" I oppose periodical religion in reference to revivals, yet advocate it in reference to the Sabbath. Now, has "Alpha" too little penetration to perceive that the word "periodical," is there used as synonymous with "annual" and "fitful religion," and the like, also employed as synonymous in that same connection—and that I then reprobated this revival spirit which is "got up" in January, when business is dull, only to be let down when the business season returns, without any reference to either daily or weekly religious seasons—or has he too little integrity to put an honest construction on a meaning so perfectly apparent?

If I had founded my entire argument for the Sabbath in its utility as a "chronometer," and its facilitating "personal cleanliness," his strictures under these heads would have had some little applicability; but since I mention these merely incidental advantages, not under the head of proofs of the Sabbath, but its utility, his harping thus upon them only shows that he has passed over my fundamental argument, because it is above and beyond all criticism, and spent his pop-gun ammunition on remarks purely incidental. Yet I submit whether the masses, in the present state of physiological science, would "wash" their persons, or "change" their dress, or keep the time of the month or year, as well without any sabbath as now with. Small strictures, those of "Alpha"—too small for further notice.

One word to the Regenerator. Is O. S. Fowler doing so *much* more harm by "religious subserviency" than good, by and large, that you should open your batteries upon him? Would the world be so *very* much better if his influence were destroyed than if increased? Please give this reply the same publicity given to "Alpha's" strictures.

ARTICLE V.

PHRENOLOGY GIVES NO MEAN ASSISTANCE TO PURE CHRISTIANITY.

THE BIBLE.

Man is conscious that he is a free moral agent, or that he is capable of moral actions, and acts *intuitively* with reference to a rule which determines his actions to be either good or bad. Or, in other words, that there is interwoven in his *constitution*, a capacity to discover the moral quality of actions, and from this capacity arises a rule, *the same as a stream issues from a fountain*, to regulate his conduct. This constitutional rule self-evidently existed "prior to all positive precept;" for, it is what has given existence to written law, or what has shown the

necessity of it; and therefore, we may assert with little probability of contradiction, that there is a law, or rule of action, arising from the elements of man's nature, designed to secure his greatest good. Were it not for this capacity, or sense of right, man could not recognise a rule of moral action; nay, it could not exist as relating to him; and though possessed of this capacity, were it not for external circumstances giving this rule formal existence, it could only exist latently or within the capacity. To illustrate, take the sense of feeling: This sense gives birth to a rule regulating his conduct in relation to fire. Were it not for this sense, the rule that now obtains among men could not exist at all. It would be a matter of indifference to them whether in the fire or out of it. They could see no good reason why they should go around it instead of going through it. But being thus constituted, from this sense arises the rule regulating their conduct in this respect. On the other hand, were it not for external circumstances, or were there no fire, this rule could not have a formal existence, though man's constitution might be the same; hence, fire is essential to enable him to recognise this rule, though it legitimately springs from his constitution. Again: Man's capacity of right enables him to distinguish between right and wrong the same as his eyes enable him to distinguish between black and white. To what is he indebted for his ability to distinguish between different colors? To his eyes, most certainly! But what good would his eyes do him without the natural sun? Is it not evident that the eye was formed for the light, and the light for the eye? As far as he is concerned, the one would be useless without the other. The eye might be perfect—every way calculated to convey a knowledge of external things to the mind, and yet, it would be useless; and indeed, he never could be able to discover even the object of his creation. It is obvious that the light was given that the object of the eye's creation might be accomplished. Here we have in nature a *sensible* and incontrovertible argument, considering the formation of the eye, that the light was given by the Creator, that his great and good designs in this masterly exhibition of his skill might be manifest to the creature so highly favored. What is true in physics, as far as design is concerned, is no less true in morals. We, therefore, affirm that the capacity of right, which forms one of the properties of man's nature, by which he is enabled to distinguish between good and bad, is a proof of no mean character, that the pure Christianity of the Bible, as taught by the Lord Jesus, is of *Divine origin*, or that it proceeded from the Creator of this property of his nature. Taking into consideration the fact, that man's capacity of right approbates the moral precepts of the Bible, or the *exalted morality* of the Scriptures, we should be considered extremely slow to perceive, were we not to receive this coincidence as a proof that the Bible is the moral Sun, given by the moral Governor of the Universe, to make manifest the object in conferring upon man a capacity of right—a *moral sense, a moral eye*. Therefore, we affirm that this should be received as a *collateral* proof of much weight, in favor of the Divine origin of the Bible.

By the light of the sun, man is enabled to avoid danger, to appropriate the things with which he is surrounded to his comfort—to lead a life of industry and activity, and to conform to the circumstances under which he is placed. Thus he is furnished with an evidence that

God gave the sun to prevent the frustration of his plans in the creation of man, as a terrestrial creature. So would it be with him were it not for the moral sun. He would be enabled to avoid evil—the design in conferring upon him moral eyes would be unknown, and “life and immortality” would be concealed in the darkness of an unbroken moral night. If proof be needed, we need refer only to those unhappy creatures “sitting in the region and shadow of death,” without a single *vertical* ray from the moral sun—the Bible! There being such a reciprocal relation existing between the pure Christianity of the Bible and man’s moral eye, it is scarcely possible to avoid the conclusion that the Author of the one, must be the Author of the other.

This will appear more evident, if possible, if the laws that govern man as a moral creature be duly considered. God governs the physical world by irresistible laws, for the simple reason that matter is irrational, and cannot be governed otherwise. But not so in the moral world. Man being capable of moral actions, or a free moral agent, acts from choice; choice implies an ability to distinguish between the relative value of the things presented to the mind for consideration, and this leads us immediately to that discriminating principle by which we determine the quality of the various objects thus presented. But this principle depending upon instruction—moral light—for vigor and activity, the object of its creation could not be accomplished if its Creator had provided no means of instruction—no source from which the requisite light should emanate. The instruction has been given—the light has been furnished, and man thereby enabled to conform to those laws that govern him as a moral creature. It is unreasonable to suppose that a God of infinite benevolence would have created a moral being—placed him in a world of moral night, without moral sun, moon or stars, and left him to travel in any and every direction of the compass, exposed to the most serious evils, until, by his own exertion, he could bring light out of darkness; and therefore it is only reasonable to suppose that He would have furnished him with instruction—with light sufficient to enable him to walk in the path that God had prescribed for him. The Bible being the source from which emanates this light, its origin must be divine.

Man is *constitutionally* religious. He is as prone to worship as he is to think. Ay, as he is to acquire. But his religious properties *unenlightened*, will lead him to worship the sun as its Creator—a statue as soon as any thing else, and any thing else as soon as a statue. Of this we have proof positive—proof ocular. Man worships gods “that are not gods.” His religion degrades instead of elevating him. It is destructive to the very elements of well ordered society. Can we suppose his religious properties were designed to degrade him? Such a supposition would be insulting to the judgment of man, and derogatory to God. But they do degrade, and *must* continue to degrade unenlightened. They are blind of themselves, and will believe in, and venerate even a devil; and if left without the requisite light, will introduce the most corrupt—the most pernicious morals. This is *unexceptionally true*. The wisest ethical writers, without the aid of the unparalleled instructions of Jesus Christ, have been wholly unable to devise a religious system, the carrying out of which would not lead to a violation of the law, arising from our divinely instituted relations, and

consequently injurious to man individually and collectively. Is it not then, one of the strongest collateral proofs, that the religious system taught by Jesus Christ, and contained within the lids of the "blessed Bible," *exactly* suited to the condition of man—to his *constitutional* requirements, and legitimately tends to elevate and prepare him for the obvious end of his creation, is divine in its origin, or must have been devised by Him who alone could determine unerringly the consequences of a religious system, and so suit it to the exigencies of man that it would enlighten, and then demand the assent of every enlightened mind? Most certainly! And, therefore, we say that the Bible, containing the religious system that so perfectly agrees with our moral feelings, and is recognized by our capacity of right, as exactly adapted to our wants, and will inevitably secure our felicity, is, of necessity, from God, and must be true—"God's word is truth!"

I have only noticed a few of the "collateral evidences" of pure Christianity as suggested by the study of Phrenology.

RICHARD WALKER.

West Bloomfield, N. J. April 23, 1846.

Note by the Editor.—One important omission pervades this article. Though man is as depraved and blinded, as here represented, and now *practically* as unable to discern moral truth, yet he is far from being so by *constitution*. In his *normal* state he could perceive moral truth, by means of that same intuition by which he now sees what he looks at, or perceives the force and correctness of what is reasonable, or the beauty or perfectness of what is beautiful, or performs any other spontaneous mental act correctly. Man's *nature* is all right by creation, and, unperverted, would be a moral "law unto itself."

ARTICLE VI.

ANALYSIS, LOCATION, ADAPTATION, AND CULTIVATION OF HUMAN NATURE.

"DISCERNMENT OF CHARACTER: perception of MOTIVES: intuitive PHYSIOGNOMY: reading men instinctively from their looks, conversation, manners, walk, and other kindred signs of character.

LOCATED between Comparison and Benevolence, about where the hair begins to appear. It extends upwards as if a part of Comparison. The great rise of Shakspeare's forehead from 36 up to the hair, shows how enormously this organ was developed in his head. Accordingly, few men on earth ever possessed the power it confers in a more remarkable degree.

Man was made both to manifest his own mentality, and also to take cognizance of the characters of others. But for such manifestation and cognizance, no mental operations could ever have been expressed, or interchange of ideas effected; nor could any one have known the least thing of any of his fellow men. This manifestation is effected in part by Language, yet without NATURAL language, verbal could never have been devised; natural, being the tool with which verbal was built. Verbal can be abused by uttering words of honeyed import while we feel daggers; besides being bungling compared with this natural or spontaneous communication of our mental operations. An intimate re-

lation exists between the mentality and the physiology, and especially **PHYSIOGNOMY**, by which we **LOOK** angry, pleased, benignant, and whatever else we **FEEL**. Nor can we help it. To this natural language, spoken by all human beings in all ages, and even by brutes, this faculty is adapted. The latter reads the former, and thus gathers a vast amount of much needed information concerning our fellow men, even when they are only casually seen, and which can be obtained from no other quarter. Indeed, this manifestation of character by mankind, and the institution of this faculty in man, actually compel us to form some idea of the characters of all we meet, and, if duly cultivated, would enable us to read our fellow men as plainly and completely as we read print, so as infallibly to detect the cunning and the unsafe, discover talents and their various kinds, as well as amiableness, goodness, and all the other characteristics of our fellow men.

Natural language, moreover, like every thing else, has its **SCIENCE**, and therefore embodies as much **CERTAINTY** as mathematics. Its grand basis is that universal law that shape is as organization, and organization as character. The walk, gesticulation, manners, dance, laugh, tones of all men—all they say and do—are full of character. These indices of the mentality **HUMAN NATURE** discerns, and from them forms its opinions of the character and talents. We little realize how much concerning our fellow men this faculty is perpetually telling, and how almost infinitely more it is capable of disclosing, if duly cultivated and assisted by the other faculties. All human beings carry charts of their mentality and character at their mast-heads, legible, even in detail, by all who know how to read them; which, however, few more than begin to do. Nor is any other species of knowledge more delightful or profitable; because it teaches **HUMAN NATURE**, that highest department of nature.

Nor is any other science equally vast or complex; because man is the epitome of creation, and performs most of the functions of universal nature. Nor can any other be turned to as good a **PRACTICAL** account; because it tells us whom to trust and distrust, and reveals mental and moral beauties and excellences surpassing all other forms of terrestrial beauty. Nor will any teach us more **DIVINITY**, because in studying "the image of God," we of course study God himself. In short, to know **HUMAN NATURE** is the climax of all knowledge; all which it is the province of this faculty, combined with Individuality and Comparison, to teach. Hence the incalculable importance of its cultivation.

No element of our nature should be more assiduously improved, because none confer a capability more useful or delightful. To effect this culture, note all that every one you meet says and does. Nor notice merely, but also **SCAN**. Trace every word, every manifestation of character, up to that **FOUNTAIN** from which it gushed. Ask yourself what **PROMPTED** this motion, that expression, and yonder move on the checker-board of life. Look through conduct to **MOTIVE**. Ferret out disposition and character wherever you go. Form your judgment of men, and then inquire of yourself from what, in them, you deduced your conclusions. Note and spell out all the **LITTLE** things said and acted. Here especially "**STRAWS** show which way the wind blows." Little things will often put you on the track of the entire character, and tell the hidden story effectually, because done unconsciously, whereas more important acts are guarded.

An illustrative anecdote. The reader will doubtless remember that horrible murder of a bank clerk, committed in Rochester, about 1839, in order to effect a robbery. The murderer was detected as follows:—A citizen, in whom Individuality, Comparison, and Human Nature are very large, in passing the door of the yet unknown murderer, heard the latter order a cartman to take his trunk to the railroad depot, with an oath and a harsh, peculiar manner, which arrested his attention. His Human Nature and Comparison at once inquired what state of mind dictated the excited, imperative disposition manifested. The haste required could not have been caused by the near approach of the cars, and his whole manner indicated guilt, which suggested that this swearing youth might be the murderer. Thus reflecting, the citizen turned his steps to the depot, where he saw the luckless youth consulting stealthily and earnestly with his guilty participators in crime, which, with other confirmations of his suspicions, he communicated to the bystanders, who of course narrowly scrutinized the murderous gang. The latter, seeing themselves thus closely eyed, took fright, and in attempting to flee and hide their booty, exposed and revealed the dreadful secret. It was the combined activity of these two neighboring faculties which inferred, from the singular MANNER of the young villain, that he was guilty. This detection was effected by TRACING OUT a minor manifestation of mind to that state from which it sprung. All actions, all expressions, and even looks, have some PROMPTER; and the great secret of discerning character is first to observe all that men say and do, and then to trace every manifestation out and up to its fountain head: full directions for doing which will be found in the work already announced on “Signs of Character.” *Memory.*

MISCELLANY.

“**LOVE AND PARENTAGE.**”—Our occasion to quote from this work in this number renders this a favorable opportunity for giving our readers—what we have waited nearly a year for room to give—some general idea of this new work on a new subject. It was published last November, by the Editor, and its sales for ten months have exceeded a thousand copies per month. It is based on that universal law that all propagation is effected by means of parental instrumentality. Assuming the great principle established in the Editor's work on Hereditary Descent, that offspring inherit all their constitutional characteristics, mental and physical, from parents, it pushes this principle one step further back—to the starting point of all hereditary transmission—generation; and shows that offspring take on not merely the general constitutional peculiarities of their parents, but also those PARTICULAR states of body and mind which obtained in the latter AT THE TIME the former received existence and constitution from the latter. It bases this all-important inference, first in the general principle that all the secretions—that employed as the messenger of life pre-eminently—partake of the existing states of both body and mind—that, for example, as certain states of both body and mind provoke tears, that is, excite a copious secretion and discharge of the lachrymal glands; that as other mental states, such as hunger and thoughts of delicious dishes, excite the salivary glands, and thus “make the mouth water;” that as a troubled state of the mentality arrests both hunger and digestion, because of the control held by the mind over the secretions and action of the stomach, liver, and intestinal canal, and that as this

law of reciprocity governs all the glandular secretions; so pre-eminently of that which constitutes the instrumentality of life; and that this inter-relation is of the most minute and intimate character possible—all the ever-varying states of the mentality and physiology being transmitted to this secretion, thus determining its qualities, and these the constitutional character of its living products.

This doctrine that offspring inherit the *existing* states of the parental minds and bodies is next established by *facts*, and among other classes, by the well-known characteristics of illegitimates. But this portion of the work, to be at all appreciated, must be *read*. This head also explains why and how parents having weak muscles, or lungs, or stomachs, or disordered brains, or nerves, &c., entail these respective conditions on their progeny; and then applies this whole subject *practically* by showing WHAT parental conditions of the body stamp the most favorable impress on children—an application of incalculable practical moment.

It next takes up the existing *mental* conditions of parents as affecting this secretion, and thereby the mentality of offspring. And under this head it shows the beautifying and perfecting influences of love on the entire character—its effect in developing all the virtues and restraining all the deformities of the character.

The nature and distinct analysis of true love next comes up for discussion, of which the first portion of our extracts embody a summary of its conclusions; the gist of which is this: Love enhances all the mental elements of parents, and then induces that parental union which stamps the then existing improved state of the parents' mentality upon their offspring. It then applies this subject practically by showing into what states of mind parents should throw themselves preparatory to fulfilling this most important function.

It next takes up the subject of marriage, as depending on that love and its laws already analyzed—shows this institution and its rites to be dual—confined to two as long as both live—that promiscuous indulgence violates this law of duality, and induces its penalties; that licentiousness is both insipid and painful in all its effects; that spiritual love and matrimony alone embody the acme of even hymeneal pleasures; that this constitutes the greatest motive of moral reform that can be urged; that true love is a perfect antidote to sensuality; that the sexual appetites of men are stronger than those of women; that "female sanctity is man's special care;" that the abandoned can and should be reformed, and that unrequited love blasts all the beauties and powers of the mind, and impairs all the bodily functions; and that disagreement between parents renders their children as much inferior to themselves in talents and virtue as affectionate wedlock does better and more talented.

It passes next to the MEANS OF PROMOTING connubial love—this great perfecter of our race; and here follows a few chapters, the contents of which are of the utmost moment to every husband and wife in Christendom. It also points out, and shows how easily to obviate, many of those occasions of discord so almost universally prevalent, and thus teaches parents how, by removing them, incalculably to enhance both their own happiness and the mental capabilities of prospective offspring; at the same time bestowing some merited strictures upon courtship as too generally conducted, and showing *how* these tender matrimonial relations should be formed and cemented.

The author has treated these and kindred subjects with as much delicacy and propriety as the requisite thoroughness and justice to the momentous truths embodied, would allow; and he has been assured by many wives and mothers of the first order of refinement and good taste, who have read the book, that it contains nothing which need wound the finest feelings even of refined woman—a leading object had in its preparation. Of its style and manner of treating its subjects, the extracts copied into this number will serve as samples. And he is fully confident that its perusal will guard and strengthen the virtue of every virtuous youth; will do more than all else combined to reclaim the corrupted; will enable many disconsolate wives to bind their husbands in the sanctifying cords of virtuous love, and thus prevent unhallowed wanderings; and do more than any other secular work to promote connubial love, and thus improve our race. Most men, and women too, even those who boast of their power over the other sex, seem to be about as ignorant of the true nature of love, and the way to excite and perpetuate it, as

brutes. Few know how to get or keep a prospective companion effectually in love, whereas a subject as practically momentous in its various bearings on human destiny as this, and others discussed in this volume, should be thoroughly understood by all who have, or may ever, become companions or parents.

To the tenth and subsequent editions, two important chapters and an appendix have been added, quite as valuable to husbands and wives, and especially to those just married or about to marry, as the whole book besides; for the subject matter of which, however, we must refer the reader to the book itself; as no synopsis of it here could any more than mutilate and almost beggar the exalted and momentous truths therein presented. A little of the matter of former editions has been omitted in this, because more appropriate to Marriage than to Parentage proper.

Contrary to the general custom of putting works of this class high, the editor has placed this work at a price lower than even his other works, though they are far below market prices for other standard works, in order to render it accessible to all, so as thereby to extend its beneficial influence. Price 25 cents single copy; five copies for \$1. Pages 144; mailable. Address Fowlers & Wells, 131 Nassau-street, New-York.

"Report of the Clinton State Prison." If any thing were wanting to establish the phenological doctrine that "The law of kindness is a much more effectual preventive of crime than punitive measures," the following from the above report, fills its place; and shows how much more easily man can be managed by kindness than by fear or force.

"On their being removed," [from the Mount Pleasant and Auburn Prisons] "a shackle, to which about three feet of heavy chain was attached, was put upon each convict. The law requires that they should be ironed while being removed, and the officers who had before had the convicts in charge, furnished such irons as would not only confine them on the way, but it is thought would on their arrival, be a very necessary encumbrance for them to wear through the day, and furnish the means of securing them to the floor at night. Although no ball was attached to these chains, they were found a great encumbrance while laboring on rough ground, and added much to the fatigue of a day's work. A light chain was, therefore, soon substituted for the heavy ones, and with beneficial results."

"Their being furnished with a full supply of good provisions, the studied care of their keepers to avoid the exercise of passionate harshness or undue severity toward them; the attention paid to their little wants, with frequent kind admonitions, intended to cultivate obedience to the laws, to awaken their dormant benevolent propensities, encourage their self-respect, and impress upon them the truth, that our laws know not revenge, but inflicted their punishment for the necessary protection of society, and in the hope of thorough reformation; all united to produce the most desirable effect on the minds of the convicts, and greatly reduce the difficulties of keeping them in such an exposed situation. Their industry was excellent, often exceeding that of hired workmen; while their moral improvement, from week to week, was so evident to all, that it was soon thought safe to cut off the shackles and chains from their ankles, leaving them unencumbered through the day, but still securing them to the floor at night by means of a small chain and padlock. As no bad consequences followed this experiment, and the moral sense of the convicts seemed to be still progressing, it was finally deemed advisable to dispense with the irons altogether, even through the night. This was also done; and thus unchained, one hundred and eighty-nine convicts slept in two rooms on the floor of a board prison, without locks to its doors, and with only four guards on duty at a time."

"After a while, however, some half a dozen of the convicts, who were of the most abandoned robbers and burglars, commenced plotting an escape by rising upon the guard in the night.—But as soon as they made proposals to others to join them, the whole project was immediately and repeatedly disclosed to the officers. Being thus constantly advised of their progress, they were allowed to proceed from day to day nearly to their attempt, for the purpose of detecting the really guilty and exhibiting to them their own weakness in such an enterprise,

although surrounded by felons. So indignant were the great masses of the convicts, at this ungrateful return for the humanity with which they were treated, that no doubt was entertained by the officers but that the attempt, if made, would have been almost instantly suppressed by their associates in confinement; and that they would have punished the offenders far more severely than would the officers and guards. The convicts were still kept without chains as before, it being thus ascertained that no serious danger was to be apprehended by reason of granting the indulgence.

"Experience thus far seems to indicate that, if the punishment inflicted upon the convicts is not carried beyond the letter and spirit of our laws, and that punishment be suitably tempered with kind admonitions and mildness of manner, the penitentiary system may be made to realize the benevolent intentions of its founders, in producing the reformation of many who are brought under its influence. Certainly the success which has attended the efforts to pursue this policy here, encourage us in a continued perseverance in the same promising course. Although many of the convicts at first exhibited a striking ferocity of manner, a large majority of them seemed gradually to recover their "right minds," and bear their punishment with that penitence and patience which a realizing sense of its justice, necessity and objects, are calculated to produce."

* * * * *

"When it is found that, in the world at large, violence secures esteem, cruelty wins friends, and torture corrects the errors of the sufferer, it may more reasonably be inferred that moral propensities may be beaten into the heads of convicts with cudgels."

"*Merry's Museum*," after defining Phrenology quite lucidly, remarks thus:—

"This part of phrenology—that of assigning separate organs to separate faculties—is probably not true. In the first place, in dissecting the brain, by the closest scrutiny, no such divisions into organs is found. In the second place, the brain all seems to be woven together, as if it were not a multitude of organs, but one organ. In the third place, the idea of making thirty-five separate faculties makes thirty-five little intellects, and destroys that fundamental notion we have of ourselves, that we have one intellect. In the fourth place, Phrenology seems to make the mind the slave of the organs, and overcomes that free choice, that power of willing freely, and without influence, of which every one is conscious. Phrenology, in fact, tends to degrade our notions of the soul, its high gifts, its lofty capacities, its immortality, and its responsibility."

NORR. Compare this last sentence with that view of Human Nature developed by this science—the article on Self-Esteem in our March Number for example—and say what other view of Humanity equally exalts man. Its "thirty five faculties" no more makes "thirty-five little intellects," or destroys the oneness of mind, than the body having hands, feet, eyes, ears, lungs, and many times thirty-five organs, destroys its oneness, but every faculty is essential to the oneness of the former, as every organ is to that of the latter; and this "weaving together" of the brain unites all these organs in concerted and concentrated action. The oft-refuted doctrine that Phrenology destroys the freedom of the will, every Phrenologist knows to be groundless. Those who form the opinions and mould the characters of the young, should be careful what prejudices they inculcate, and errors they teach.

"*Utilitarian Phrenological Chart*." We criticise our phrenological cotemporaries with reluctance, and only in order to correct what we regard as errors, or else to develop truth. The Chart before us, locates Acquisitiveness above Constructiveness; Firmness and Self-Esteem too far back; Marvellousness below Imitation, whereas it is behind it; and thus of many other organs. We have not read Phrenology in accordance with these locations; nor in accordance with its nomenclature. Thus, the true office of Self-Esteem, is that high estimate of our ourselves and characters to which the exalted gifts of our nature justly entitle all who live up to that nature, as analyzed in our March Number, and not "Impera-

tiveness," as the above Chart has it. Is a domineering spirit, an inherent element of human nature—a primary power of mind? Is not such a spirit rather an evidence of a PERVERSION of some power—usually of Destructiveness? Or, is Submissiveness an innate mental faculty? Is man an abject *slave by constitution*? Then monarchy is his natural destiny, and republicanism a violation of his nature—a doctrine not exactly warranted, much less enforced, by Phrenology. Benevolence, too, is a better name than Kindness; because the latter expresses an action; the former, the function; which the name of all organs should endeavor to express. These errors, however, are mostly copied, yet none the better on that account.

That the standard phrenological nomenclature, however, is susceptible of improvement, is readily admitted. Thus, Concentrativeness should be called Continuity; Adhesiveness, Friendship; and thus of some others. The Journal advocates change whenever obviously for the better; but never otherwise.

A casual glance at the above Chart, disclosed another error; that the organs can be *too large*, and require to be checked or restrained. No organ can be *too large* if properly directed and duly balanced. Our faculties require *right direction*—to be exercised in harmony with their normal functions—rather than restrained; though the editors undoubtedly *meant* right. Yet the Chart contains some good suggestions, and is by no means destitute of value. Age, and habits of close discrimination, will doubtless improve the authorship of its editors.

"Biographies of Good Wives, by L. Maria Child." Then devoted connubial love, nothing on earth is more desirable, because nothing confers more exalted enjoyments on its happy subjects, or equally benefits "the dear pledges of their love." The millenium is to be ushered in by *means*, (Art. 1. note 1, July No.) of which the promotion of spiritual love between prospective parents, is by far the most efficacious, because it stamps a pure and holy impress upon offspring not attainable by any other means, as our present number shows. This affection, the book before us is eminently calculated to promote. It will teach husbands how duly to esteem their wives, and show wives how to secure and enhance the affections of their husbands. It will heighten the estimation of man for woman, and teach him to listen to the guidings of that premonition or waking clairvoyance for which superior women are generally remarkable—a point, the facts of which are interspersed throughout the work; but the philosophy or rationale of which will be found in the Editor's work on Religion, in the chapter on Spirituality. In short, every one of its forty-two biographies will elevate and improve the feelings and enhance the reader's regard for the connubial state, and qualify them for discharging its duties and reaping its pleasures, as well as increase their stock of valuable historical knowledge. All Mrs. Child's writings are filled with the very best of sentiment, beautifully and forcibly expressed, and this work is equal, if not superior, to her other productions. She is doing immense good, to augment which by promoting the sale of the above work, it can be had at the Journal counter. Mailable; price fifty cents.

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he restored his constitution, broken down at 35 by intemperance and excess, and prolonged his life to 98, and in such vigor that he composed a work at 96, and one of the discourses of the work before us at 95. Those additions and corrections found exclusively in this edition, and the addition of much from Cornaro's pen never before published in English, render this edition far preferable to all others, and this value is greatly enhanced by an authentic and most excellent likeness of this member of the royal Venetian family. Cornaro won the highest encomiums from all classes while alive, and that honor still lives in the popularity of his works, and is well merited. Not that all his doctrines meet our commendation, but most of them are a transcript of nature, and will be found true throughout all time. No one can read this treatise without both pleasure and profit, or follow it without augmenting health and happiness. In order to put it within reach of all, we have reduced its price from 50 cents to 25. Mailable. Address Fowlers & Wells, 131 Nassau-st., New York.

"THE WATER CURE JOURNAL" for August is an excellent number. Its first Article, is copied from Dr. Alcott, on the generation of poisons in culinary preparations by the combination of oils and acids with the vessels used to cook in, and its warnings to cooks, is of especial importance to every family in Christendom. It very appropriately warns against the use of pork prepared in part with saltpetre. This semi monthly continues to merit those commendations we have already bestowed upon it, and will prove of great value to every family into which it is introduced. Address Fowlers & Wells, 131 Nassau-st., New York.

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THE CONCLUSION OF THE ARTICLE ON THE SABBATH, may be expected in the next number. It has been deferred from number to number, for want of room.

"*Surgical Operation under Magnetic influence.*—A few days since, a large tumor was taken from the shoulder of Mrs. Dunn, wife of the Principal of the Academy at Hempstead, L. I., without pain, she having been put into a mesmeric sleep. After the operation was finished, 'Mr. Dunn. by a few reverse passes, restored her to consciousness. In reply to an observation that she had quite a nap, she said she had, and that she felt better for it. The tumor having been mentioned, she was told that the physicians had examined it, and had concluded to do nothing more with it at present. She expressed considerable disappointment, and being asked if she would consent to be mesmerized next week, and have it taken out, she answered in the negative, and said that if it became necessary to have it removed, she would prefer to remain in a state of consciousness. Dr. French asked if she had experienced any pain or uncomfortable sensation during the sleep.—She said she had not, and the Dr. then asked what she would think if he should tell her that it had been removed. She turned her eyes towards her shoulder, and perceiving a small spot of blood lower down on her dress, with a countenance indicating much anxiety, she asked her husband if it was out. The tumor was shown to her, and she evinced considerable agitation.' The parties to this transaction, says the Brooklyn Eagle, are all well known in Hempstead, and their standing and position are such as to preclude all idea of deception."—*N. Y. Journal of Commerce.*

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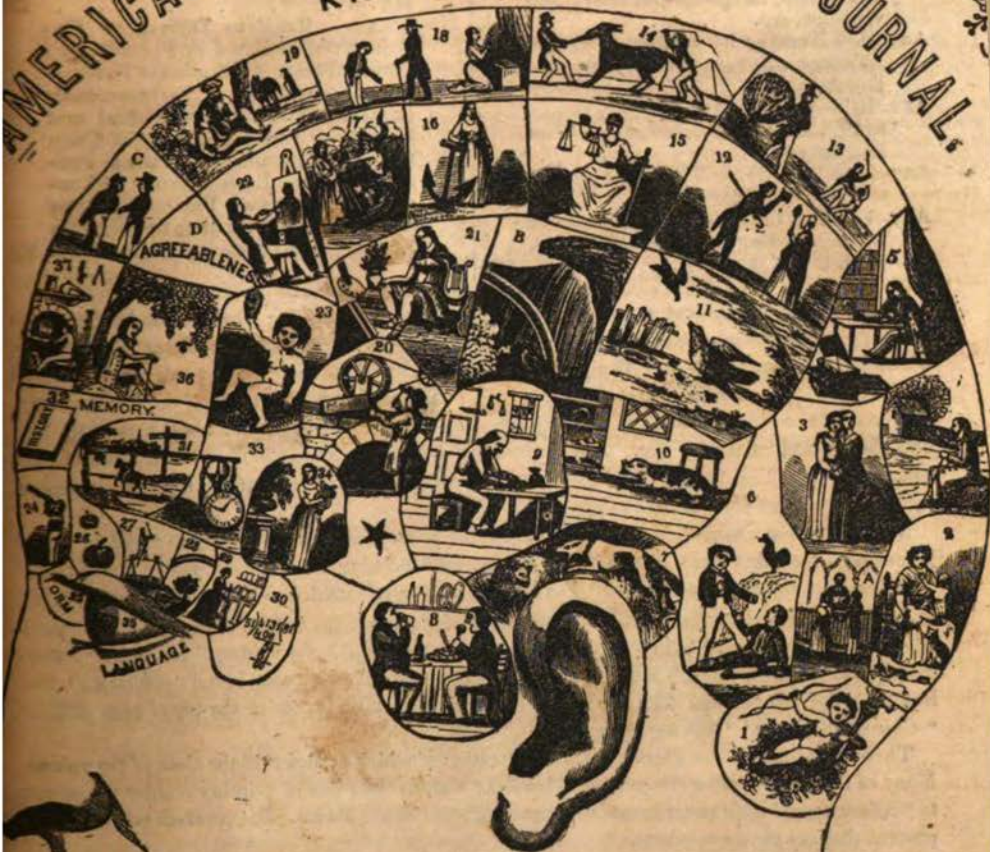
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1846.

VOL. VIII, OCTOBER NO. 10.

O. S. FOWLER, EDITOR.

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ERRATA.—Typographical errors like those found in Art. I. of our August Number, however annoying to readers who read sufficiently close to perceive them, are literal tortures to the writer, whose lucubrations they mar. The sentence on page 231, 24th line, "Luther entered that wedge of liberty which is effectually *reviving*," &c. makes nonsense, which "*iving*," the word written, converts into a strong point and good figure. The "*too* amorous Onderdonks," page 240, 30th line, should read "*the two*," &c. Add "*retard the*" before "promulgation" in the top line of page 244. For "*race*" read "*ease*" in the 11th line from the bottom of page 260. Other errors occur, yet they do not seriously affect the sense.

Now that we are correcting these mistakes of the printer, we will notice some found in former Numbers:—10th line from bottom of page 109, for "*learning* the tramels" read "*disdaining*;" 17th line from top of page 184, for "*Waits*" read "*Worts*;" 22d line from top of page 187, for "of antiquity *with those* read "*with each other*;" 13th line from the bottom of page 213, for "*particular*" read "*practical*;" 20th line from the bottom of page 216, for "*defects*" &c. read "*Phonography and its advantages*;" 9th line from the top of page 222, for "*color*" read "*coloring*;" 20th line from the top of page 218, for "*mid*" read "*mind*;" 20th line from the top of page 219, for "*Chirography*" read "*Phonography*."

There are others of less importance, the correction of which we defer till the close of the volume. Many of these errors were the printer's blunders; and, as the rules of printing require the printer to "follow copy," their occurrence is his fault, not that of the Editor. But we shall take means to prevent the recurrence of others.

INFORMATION respecting the whereabouts of D. B. MARKS, Phrenologist, will be thankfully received by A. A. Marks, at Milford, Ct.

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See 3d and 4th Pages of this Cover for a LIST OF GOOD BOOKS not mentioned here.

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THE
A MERICAN
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(NEW SERIES.)

VOL. VIII.

OCTOBER, 1846.

NO. 10.

ARTICLE I.

SIGNS OF CHARACTER, AS INDICATED BY PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, NATURAL LANGUAGE, MANNERS, CONVERSATION, ETC.

NO. III.

NUMBER II. of this series showed that all portions, mental and physical, of every individual, bore the stamp of UNITY—that shape is as texture, and texture as character, and that all parts of every organized being, bear a close resemblance to all the other parts; and that the general configuration of the body is in perfect correspondence with the general cast of mind and character—the former being eccentric when the latter is uneven, and finely balanced when the external man is well proportioned.

To the doctrine there stated, that beauty of form always accompanies mental beauty and exquisiteness, it is often objected, much as follows: “But I know Miss A., the homeliest maiden in town, but one of the kindest and best; her goodness being as attractive as her looks are repulsive. But Mrs. B., formerly the belle of her village, is the greatest scold in town. To look at her, one would suppose that sweet mouth never uttered an unkind word; whereas she is a perfect tartar—a real Zantippe; and can say the bitterest things imaginable, and in the very bitterest way. Mr. C. is a finished gentleman in his manners, as well as good-looking, but a heartless villain in conduct; whereas Mr. D. is a homely, sleepy man to look at, but one of our most intelli-

gent and trust-worthy citizens in character. How can you harmonize your theory with these palpable facts?"

This seeming contradiction is only apparent. Miss A. is homely, but good—extra in both; and this *illustrates* instead of contradicting our theory that extremes of face indicate extremes of character. Her face is not well balanced, else she would be good-looking; nor is her character, or her goodness would not so strikingly eclipse her other mental characteristics. Her character lacks that very proportion, the absence of which in her form of face renders it thus repulsive—a striking confirmation of our theory.

But look more closely. Do you not see unequivocal indications of that kindness in her physiognomy which you find in her character? She has not a harsh, bitter expression, but one of benignity—another correspondence. Still, her countenance is at first sight repulsive, because it lacks refinement, perfection, and delicacy of sentiment. Now, is not her character also equally deficient in these very particulars?

"Well answered; but how do you dispose of the handsome scold? How can you reconcile a hateful temper with a handsome face?" But was Miss B. *always* a scold? Was she not as amiable in temper when young, as beautiful in figure? Were not her susceptibilities to all the finer and sweeter emotions of our nature most acute? I never knew an exception. Pray, did you? All beauties are as perfect by *nature* mentally as physically. In fact, that very exquisiteness of physiological structure which occasions beauty, also causes corresponding beauty of mind and exquisite sensibility of feeling. Show me a handsome person, and I will show you one of naturally fine feeling, and keenly alive to all the purer and higher emotions of humanity. No exceptions occur. But it is possible, nay, in this coarse-grained state of society, probable, that these delicate susceptibilities will become perverted. The existing evils and abuses of society are almost *certain* to *pain* these exquisite susceptibilities, by coming in constant *contact* with that elevated state of purity and goodness to which they are adapted. And when, from whatever cause, these susceptibilities do become permanently irritated by what is repulsive to them, they are as much more bitter than ordinary temperaments as they were sweeter by constitution; for it is a settled ordinance of nature, that whatever is sweet, when soured, becomes as sour in proportion as it was sweet by nature. Now the fact is palpable, that, with a single exception soon to be specified, beauties are the worst viragos we have. All beauties are not tartars, because all do not become permanently soured; but those who do, become more bitter and ill-tempered than it is possible for ordinary looking women to become, because the latter, according to our doctrine, are less highly organized. Handsome women rarely marry well. Their very beautv

prevents, because it attracts a rush of suitors, begets the most lavish and varied encomiums—almost enough to inflate an angel with pride—is apt to render them coquettish, and thus blast their affections; and this done, by whatever means, they are incapacitated for domestic enjoyment, and of course for all enjoyment. Consequently, those very things which would otherwise have rendered them exceedingly happy, now torment them in proportion to their susceptibility; that is, to their beauty, and this torture being greater than it is possible for homely persons to experience, renders them proportionally the more ill-natured and vindictive.

Another cause, perhaps still greater, is to be found in the fact that few husbands know how to treat such highly organized women. Men are coarse-grained, compared with women, as our next article will show, and especially with *such* women. Nearly all husbands, therefore, treat their wives with much less tenderness and refinement than the exquisiteness of woman's feelings requires them to be treated, and hence lacerate their fine sensibilities much oftener and more deeply than they even imagine. This is doubly true of these naturally beautiful and therefore peccoliarly sensitive women, and this constant harrowing up of all their finer feelings, sours their tempers, which, when soured, renders them thus hating and hateful, notwithstanding their beauty, or, rather, in consequence of its accompanying exquisiteness. Besides, as our women are generally situated, their aggravations are more numerous and galling than men even imagine, all of which aggravate and imbitter these beautiful women so much the more. No wonder that they thus turn viragos. But, let all go on just right, let them marry right—be beloved and tenderly treated as wives, and all irritating causes removed—and, depend upon it, they would be as sweet in disposition as in face, and as perfect in mind as in form.

Besides, no woman can long remain a beauty after she becomes a scold; for those very causes which destroy her sweetness, also gradually efface her beauty. Test this by *facts*, and profit by the great *principle* it establishes. The very remnants of their beauty bear distinct lineaments of care-worn peevishness, and a spiteful temper, and this converts their good into repulsiveness.

Similar remarks apply equally to their intonations, which, from being as sweet as their form was handsome, become as cutting as they before were musical. But the principle already explained, governs their voice, manners, every thing, and can easily be applied by the reader to the entire woman.

One other class of women are unmerciful scolds—those whose entire natures are hating and hateful. Such generally resemble their fathers or mother's fathers in looks and character, and are as repulsive in

countenance as hateful in disposition. Such also live to scold many years ; while scolding beauties soon break down under those troubles which blast their beauty and sweetness, and bury their sorrows in an early grave, because too keenly sensitive to endure them long.

It deserves remark that this self-same intensity of feeling which accompanies beauty is generally accompanied by a corresponding pathos of expression, which confers on handsome women a cutting sharpness of expression and a glibness of tongue utterly unattainable by those less sensitive by nature ; which, perverted, greatly increases their scolding capacities.

Now, reader, put our explanation along side of all the facts of the case within your reach, and say whether the above explanation is not substantially borne out in the case of every beautiful scold you ever knew. It is not an adroit parry of this objection to our doctrine, but a true solution of this seeming anomaly.

Our great doctrine, that beauty of form and perfection of mind and character always go together, however, requires one important qualification, in the form of a definition of true beauty. Many girls, who are considered very pretty, are equally soft. Yet, such are not truly beautiful. They have what might be called "*small-potato*" beauty ; and this is in perfect keeping with their mental inferiority. These pocket Venuses, however, are generally amiable, yet as tame and soulless in character as in figure. Besides, the present standard of beauty is exceedingly defective. That species of beauty is most popular which excites Amativeness most, little reference being had to the higher elements of intellectual and moral beauty ; whereas the latter should predominate. Many a woman is called handsome who is yet considered to indicate little intelligence or soul in the form of her features ; whereas those are often called homely who have decidedly an intellectual and moral aspect of countenance, yet lack a few amorous touches, which, though so much admired by sensual men, would, in reality, rather tarnish true beauty than enhance it. But, Phrenology furnishes a true touchstone both of perfection of character and beauty of form, to present which in this connexion, however, would not be in place.

Having thus solved these more palpable objections to our great physiognomical doctrine, that shape is as character, the solution of lesser difficulties becomes both easier and less important, yet not wholly unnecessary. Of the cunning but good looking and affable knave C., the remark is obvious that his very gentility is *assumed*, not felt. He *seems* to be all so smooth, and pleasant, and bland, and deferential, but it requires no great foresight to perceive that all this is not *felt*, but only a stool pigeon, put on as bait, with which to catch greenhorns. It does not take much of an eye, physiognomically speaking, to see what is

acted out because it is *felt*, and what is artificial, yet common observers fail to make a distinction thus palpable. I set down to the table of an acquaintance. If he is *extra* polite and attentive, I infer of right that his regards centre in *himself*, not me—that he is trying by all this flummery of modern politeness to show *himself* off under the flimsy pretence of contributing to my entertainment. If he really sat store by me he would not be thus formal. True esteem, pure friendship, dispense with ceremonies and artificial attentions, and seek a direct intercommunion of soul with soul. So the very tailor and barbarified finish and exterior manners of these extra polite rascals show them to be hollow hearted—whited sepulchres attempting to disguise their internal deformities by means of this external garment of assumed politeness. But how easily this desire can be *seen* through, by those who look below the surface of actions, and have learned to *scan motive*—to trace actions up to those *sources* from which they spring. Almost all light fingered gentry are extra polite. Their assumed gentility is their cloak, put on not for comfort, but under which to carry their booty without deduction; and the physiognomical observations of most people, are so very superficial, that they fail to discover what is as palpable as the nose on the face. Even so called shrewd physiognomists know very little, after all, of the true *science* of discerning character, and hence their frequent failures.

But their beauty. Generally that man is considered handsome, especially by the ladies, who has a bewitching and roguish, that is, an amorous eye, and this is almost always a token of propensity in its other forms as well as in that of sensuality; so that his very beauty, falsely so called, is his condemnation. Similar remarks might be made of several other so considered marks of beauty—that exposition of true and spurious female beauty already given, also applying to male beauty.

Yet there is a style of masculine beauty, which never deigns to accompany any other than a noble soul. Of this stamp was that of Washington. His person tall, yet not spindling, but full and broad as well as high, every feature ample yet symmetrical, and the whole clothed with a dignity and majesty which awed while it excited universal admiration. The forms of Franklin, Bonaparte, Hamilton, Bacon, Edwards, Dwight, and many other truly great men of the earth harmonized substantially with this description. They were well proportioned and noble looking men. These, and many kindred samples confirm our doctrine, yet differ essentially from Count de Orsany's style of beauty, which, judging from his portraits, depends more on his amorous fascinations than that exhibition of true manly symmetry and greatness already specified.

Our sleepy looking and awkward motioned, raw-boned, but strong-minded men alone remain for canvass. And, first, set it down as certain, that prominent featured, spare men, unless weakened by disease, are men of power when roused. The proof of this will be given when we come to treat the Temperaments as indicating mental characteristics. Next, their disproportion of features indicates, according to our rule, strong points of character, in some respects, and weak ones in others. The former, circumstances have developed; the latter are not revealed in their public capacities. Or, more probably, they consist in a want of refinement and polish, which the power of mind they exhibit, hides, or else converts into commendation. Thus, great scholars, in England, are expected to be uncouth, inattentive to dress, and etiquette, and wanting in all those items which mark the fashionable gentleman—a correspondence in beautiful keeping with our great doctrine of harmony between shape and character.

Proverb says truly, "great men have great faults." Our theory shows why. They have very strong points of character, so much so as to amount to idiosyncracies, or at least outlandish peculiarities. These occasion their greatness, more properly, *distinction*, and also their faults; while that deficiency in other respects which accompanies these extremes of organization, leave them liable to great weaknesses if not blemishes. But truly great men are great in *all* things, that is, have few faults, and this corresponds with that doctrine that truly great men are always well formed and noble looking as already stated. Second-rate men are generally both homely and faulty, and this corresponds with our doctrine, but men of the first order of both intellectual and moral excellence combined, will add a well formed body and elevated carriage to their mental greatness.

And now, reader, after requesting that you view this doctrine in all its length and breadth, I dismiss it, with this single remark, that fully comprehended and rightly applied, it constitutes a fundamental landmark from which to decipher all the outlines of character and talent.

ARTICLE II.

WOMAN, HER CHARACTER, SPHERE, INFLUENCE, AND CONSEQUENT DUTIES,
AND EDUCATION. No. III. *

(Continued from Vol. VII, page 373.)

The great principle set forth in the preceding article, that shape is as character—that beauty of form indicates exquisiteness and perfec-

* This series of articles has been neglected heretofore, only to allow its more vigorous prosecution hereafter. Our plan is to postpone subjects whenever, by so doing, we can handle them the more effectually.

tion of character—furnishes us with the very touchstone we require by which to ascertain the grand constituent elements of the female mind. And the result of its application is this: Woman is constitutionally beautiful—finely formed, and delicately organized, physiologically and physiognomically, and therefore, both the more exquisite and refined in all her feelings, and perfect in her character. If asked, “what is the one distinctive characteristic of the female form as such?” the universal answer would be, “Beauty, perfection.” Hence, since this beauty of physical outline is occasioned by a corresponding fineness of texture, and intensity of action, of course woman’s *mentality* is as perfect and as highly wrought as her physiology is beautiful. This result is fundamental and indisputable, and also corresponds with all correct observations made on the feminine as such. The more perfect the woman as a woman, the finer and more elevated her feelings, and perfect her character; whereas the more coarse-grained and faulty any female, the less of the true woman. Power, both mental and physical, is the grand characteristic of the masculine as such; while perfection, purity, and intensity of emotion, perfection of character, and quickness and correctness of perfection, constitute the grand characteristics of woman as woman. This point will be rendered the more apparent by observing the accompanying engravings of a sample male, and a sample female likeness. The former is strongly marked, distinctly formed, prominent, and bold in outline; the latter finely moulded, perfectly proportioned, fine-grained, and undulating in outline, gradual in transition, harmonious, and characterised by both beauty and perfection throughout.

Now place this grand characteristic of woman—exquisiteness—along side of all her manifestations of character, good and bad, and mark their conformity to each other. When woman is good, she is better than it is possible for man to be or become; and when bad, man cannot compare with her in depth and blackness of depravity. The true woman is never a milk-and-water so, so being, but is either the one thing or the other with her whole soul. If she sides for you or your cause, she does more with the same means—pulls more strings and those more effectually, exerts more influences, and those more energetically—than man, similarly situated, would or could bring to bear in your behalf. It is truly incredible how effectually she accomplishes what she undertakes. Obstacles, apparently insuperable, must give way. Influences, latent, but for her are searched out and brought into efficient requisition. No stone is left unturned. All that can be done is done, and done *exactly right*. But woe be to you when she takes up against you. Thoroughly provoke her, and if she cannot hurt you herself, she will put up one and another, who can, to stab you under the fifth rib. In such cases,



NO. 28—SAMPLE OF THE FEMALE ORGANIZATION.

better pull up stakes and open elsewhere, for as long as you remain within her reach, wind, tide, everything will be dead ahead, and your labors, however well directed, worse than in vain. It is surprising how much women, even in humbled circumstances, can do both for and against whatever and whoever they undertake.

The reason of her unwonted efficiency is simply this. The ancient proverb, "The gods help those who help themselves," expresses the fundamental truth, that well directed, persevering *effort* accomplishes all things. Effort and desire, are related by cause and effect. The greater one's desire for any given thing, the more determined and resolute his efforts to accomplish what he desires. As faith without *works* is dead, so desire without proportionate effort is impossible. Woman's high organization renders her feelings and desires, likes and dislikes—her entire character—positive or negative—wholesouled one way or the other, and this gives rise to her determined and uncompromising



NO. 29.—SAMPLE OF THE MALE ORGANIZATION.

efforts, and these results in that efficiency and success already ascribed to her. This susceptibility of her organization, while it occasions her beauty, also constitutes the mainspring of her whole character. Every other characteristic centres in this, depends on this. This renders her like Jeremiah's grapes—the good most delicious, but the bad so very sour and bitter, that they cannot be eaten. The human virtues are universally considered to have shone out more conspicuously in the female character than in the male. Religious women have always been more completely devoted to their religion, be it heathen or Christian, than men. Would men ever offer themselves up on the funeral pile as a religious rite? Do men sacrifice their children to their gods? Were the Delphic seers men? Were they priests or priestesses who officiated at the feasts and rites of Sybill? Who were last at the cross; who first at the Sepulchre? And to whose devoted exertions, as far as human agency is concerned, does the religion of Christ owe its diffusion and perpetuity? Have we more monks than nuns? Ten nuns to one monk, and those far more devoted; and three to two of all our church members are females.

But when woman is wicked, her wickedness is without a parallel. When she swears man cannot conceive oaths as horrid, or imprecations as blasphemous, or terrible, as those which flow from woman as from their own natural fountain. Those, are our witnesses, who have ever heard the daughters of infamy swear. So of her revenge. She rarely takes vengeance into her own hands, except when her domestic feelings have been outraged, or her fair name tarnished, but when she does, her aim is sure and her arrows dipped in poison. Let her alone and she will let you alone, but render her implacable, and you are undone. The fiendish daring of Amelia Norman, who marched boldly upon the Astor House steps, and stabbed her guilty seducer in the crowd is but a sample of what enraged woman will dare and do. Nor is there any eluding her deadly aim except you flee and hide yourself where her utmost vigilance cannot search you out. But, to her credit be it said, she rarely becomes thus fiendishly revengeful.

The same extremity appertains to her love ; but of this in the next Article of this series. The principle of extremes thus illustrated pervades the entire woman, and constitutes the cardinal feature of the feminine mind as its accompanying beauty does of her material form ; but it being thus clearly before the reader, further proof or illustration is unnecessary.

Resulting from this organic condition is the fact that woman enjoys and suffers more intensely than men are capable of doing. Blunt-feeling man little realizes how exquisitely happy woman is often rendered, and rendered by those little things which effect him comparatively little ; nor, by consequence, how perfectly happy it is possible for him to render her. And on the other hand, she is rendered intensely wretched by many little things which scarcely disturb his phlegmatic temperament. Hence, he often occasions her extreme unhappiness by some casual remark or deed, which would give him no uneasiness. Would that he always bore this, to her important, point in mind, and would comport himself accordingly towards her.

Another female peculiarity which has its origin in this physical and mental susceptibility is what might be called the quickness and correctness of woman's *instincts*. She is constituted to *feel* her way where man was ordained to reason his. The first impressions of the true woman are generally right, unless her nature has previously been perverted. And, what is more, though she jumps at her conclusions, they are nevertheless quite as correct as those of man.

A similar remark applies to her tastes. They are nicer and finer than those of man—more quickly detect both excellencies and defects are more true to nature. Of every thing appertaining to sentiment and its mode of expression, this is especially true. Hence, female manners

are more elegant, and female expressions and conversation more chaste, elevated, and refined than those of men, except that when perverted they are more vulgar; for what is more detestable than vulgarity in woman? Or what more beautiful than that moral purity and refined sentimentalism which the true woman often manifests.

But, having thus set forth the grand distinctive characteristic of the feminine—a characteristic which permeates and seasons all which woman says and does—we leave this cardinal landmark of the female to be applied more in detail at the reader's discretion; though this will form the text of much in reserve on this subject.

In our next article on this series, we shall discuss her phrenological peculiarities.

ARTICLE III.

ANALYSIS, ADAPTATION, LOCATION, AND CULTIVATION OF EVENTUALITY.

COGNIZANCE and **memory of ACTION**: love and recollection of **FACTS**: desire to witness and institute **EXPERIMENTS**; find out what is; ascertain what **HAS BEEN**; and see what **WILL BE**; love of **ANECDOTES**: recollection of **CIRCUMSTANCES**, **NEWS**, **OCCURRENCES**, historical and other **EVENTS**, past and passing **ITEMS OF INFORMATION**, and general knowledge of what we have **DONE**, **SAID**, **SEEN**, **HEARD**, and once **KNOWN**, etc.

EVENTUALITY LARGE.



NO. 30.—SHERIDAN.



NO. 31.—CHILD.

Located in the middle of the forehead, directly above Individuality, and between the two lobes of Locality, though extending somewhat higher up. Its full development fills and rounds out the middle of the forehead as in the accompanying engravings of Sheridan and a child. It is also very large in Burritt and Michael Angelo, but moderate in Franklin, as is evinced by that depression in the middle of his forehead. It is large in Pitt, but small in Moore. Sometimes, though, Eventuality

may be large, yet an apparent depression occurs at this point, because Locality may be still larger. But when on applying the fingers you find in the middle of this depression a perpendicular ridge not obvious to the eye, because of the integuments, but perceptible to the touch, Eventuality is ACTIVE, and has been recently improved by culture.

Nature is one vast theatre of ACTION and CHANGE. Her operations are almost INFINITE in number and variety. Continually are her rivers running, tides ebbing and flowing, seasons going and returning, vegetation sprouting, maturing, or decaying, and all her works, animate and inanimate, passing through perpetual rounds of changes or action. Man too, so far from being exempt from this law of transition, is its most perfect illustration. Instead of being doomed to monotonous sameness and shut out from all change, his heart is always beating, lungs heaving, and whole body acting or resting, receiving new or rejecting old particles, growing or decaying, from the cradle to the grave. His mind, too—in its waking state at least—is continually experiencing a perpetual series of incidents ever varying and wholly innumerable, because their very enumeration would only double their number. Countless historical events have been continually transpiring from the first dawn of human existence until now, widening and varying in the person of every successive individual of our race, and necessitated to increase forever! To have been placed in a ONE-CONDITION state, unchanged by a single occurrence, would have precluded all enjoyment and suffering, because the very EXPERIENCING of them is an event. Even the natural sciences themselves are only methodized OCCURRENCES, being made up of the OPERATIONS AND DOINGS of nature. An unchanging state of things could not be any state at all. Action, motion, change, transition, occurrence, etc., are rendered necessary by the very CONSTITUTION OF THINGS. Yet unless man were endowed with this or a kindred faculty to enable him to EXPERIENCE AND REMEMBER these changes, nature would have been a sealed book to him; all memory of the past—of even of his own past existence—obliterated; experience, his main guide and teacher, unknown; and all enjoyment and suffering impossible. To this element of ACTION in nature, Eventuality is adapted and adapts man by enabling him to take cognizance of and remember this action. Without this mental faculty we could recollect nothing past, and hence should lose knowledge as fast as we gained it, and thus be unable to advance a single step either in the acquisition of that EXPERIMENTAL knowledge so indispensable in all we say and do, or in that INDUCTIVE reasoning which constitutes our main guide to correct conclusions. The very constitution of the human mind requires Individuality to see, and Eventuality to remember, before reason can draw any conclusive inference. Reason without them is an eye in total darkness. Inferences not founded on facts and drawn from a summary of them are only surmises—are worse than valueless, because they mislead.

LARGE Eventuality remembers distinctly and certainly all the FACTS—personal, historical, scientific, miscellaneous, etc., which come to its cognizance; desires to learn more; stores the mind with that MATTER-OF-FACT knowledge which constitutes its main body, and furnishes the principal data of reason.

SMALL Eventuality is forgetful; omits to say and do many things de-

signed and wanted ; forgets much it once knew ; remembers events indistinctly ; cannot readily recall even what it knows ; and retains only a general idea of the past and of former acquisitions, instead of that DETAILED and SPECIFIC recollection given by large Eventuality.

Since the functions of few, if any, of the intellectual faculties are equally useful in all we say and do, its cultivation becomes MOST IMPORTANT. By what MEANS, then, can it be effected ? BY PROMOTING ITS ACTION. Keep it *employed in remembering* ; because the more you try to remember facts, the more easily will you be able to recall them. The more you *charge* this faculty, the more tenaciously will it *retain* its trusts. The idea that *taxing* memory confuses and weakens, is erroneous. The very reverse is true, except when body and brain are already exhausted. Ask post-office and other clerks, as well as business men generally, whether *impressing* on their minds facts, transactions, changes ordered, names, faces, amounts, and business matters generally, does not greatly *strengthen* instead of weaken their remembering capability ?

Facts compel the Author to believe that the powers of the memory are bounded only by the extent of its *cultivation*. Of the extent of its natural capabilities, he has the highest ideas. Indeed, he regards its powers as almost infinite. Innumerable facts tending to establish this conclusion, he has witnessed and experienced. On requesting the South Boston omnibus drivers to do errands in Boston, he observed that they took no memoranda, yet committed no errors, though they often do a score of errands at a trip. The second time I went to the Boston post-office, the delivering clerk, without looking over the letters or papers, said there was none for me. I requested him to look, which he did, meanwhile remarking that it was useless, but found none ; and scores of times, the moment he saw me, responded that there was something or nothing for me, without my being able to detect a single mistake. To be able thus to remember whether or not there was something for any of those thousands of citizens and strangers continually applying, requires an extraordinarily retentive memory ; and yet every reader might have attained, probably can yet acquire, one quite as efficient. Mr. Worthen, baker, Manchester, N. H., serves three hundred customers, about two-thirds of whom take more or less every morning ; but he sets down nothing till he returns home, after having visited say half of them ; yet he forgets not a loaf. A man in Halifax, N. S., can tell at once the name and age of every inhabitant in town, young and old. After delivering a lecture at Clinton Hall, on the improvement of the memory, one of the audience stated that an acquaintance of his, a cattle drover of New York, who could neither read nor write, after having sold out large droves to different butchers, kept their number, price, and every thing *in his mind*, and could go around months afterwards, even after having bought up and sold out several other droves, and *settle from memory*, without ever having been known to forget any thing. Those who think this too marvellous for belief, will find it abundantly confirmed by converging and collateral evidence throughout this work. The Gaboon merchants accomplish by memory what is still more extraordinary. The fact is remarkable in itself, and furnishes a practical proof of the correctness of this doctrine of improving memory illimitably by its exercise, that all those who can neither read nor write have

astonishing memories—several hundred per cent. better than others. Of this fact, any reader can easily find illustrative examples. The reason is that such, unable to *record* their business transactions, are compelled to *remember* them, and thus strengthen this faculty. Indubitable and universal *fact* compels the belief that the human mind is constituted and capacitated, provided the body were kept in the right state, and this faculty disciplined in the best manner, to recall *every event of life*. Nature has created memory *fact tight*, so that it need allow literally *nothing* to escape, but could recall every *item* committed to its charge. Behold how astonishingly retentive the memories of children, even though their bodies are yet weak, and their brain necessarily very immature.

What, then, might not the memories of *adults* become if duly disciplined? As much more minute and tenacious as their cerebral energy is capable of becoming more powerful as they grow older. *Progression*, not decline, is nature's ordinance—especially *mental* progression. I am warranted and compelled by an array of converging *facts*, of which those in this work are samples merely, to regard the constitutional capabilities of memory to be literally illimitable; for, if even all "*these things can be done in the green tree, what cannot be done in the dry?*" If by mere *accident* it is capable of performing all which these facts attest, how incalculably more retentive could it be rendered by applying *mental science*, that is, Phrenology aided by Physiology, to its improvement? In another life we shall remember even all the slightest *circumstances* of this; nor need we wait till then for this power. Our Creator has done all that even a God *could* do to render human memory *perfect*. It is perfect by nature, and to become so in fact requires only *practice*—that very *exercise* which both our own happiness and all we say and do require and almost *compel*. Reader, within your own reach hangs this most exalted blessing, requiring only *effort* to pluck it. But modern education and general mental *illness*, instead of improving memory actually *weaken* it; first by impairing the energy of both body and brain, by confinement and bad air, and then by giving it so little *food* as to enfeeble it by sheer *starvation*. We give it so little to do that it neglects this little, in accordance with the law of things, that "from him that hath not shall be taken away even that he hath."

This doctrine that the power of memory is illimitable, if fully developed by culture, finds strong confirmation in the experience of Mr. McGuigan, of Milton, Pa. In examining his head publicly, in 1836, I found a large intellectual lobe, and well remember both the bold prominences of his finely-developed Causality, and that perpendicular ridge which indicates the *cultivation* of Eventuality. In 1839, at Chambersburg, after having heard me urge the doctrines of this work in a public lecture, he requested an interview for the purpose of enabling me to enforce them still more effectually by narrating his experience; adding, that his strongest desire was to induce young people to *cultivate their memories*. His experience was as follows. At twenty-five, his memory was most miserable. When he went from his tailoring-shop to his house for things, he usually forgot what he wanted; or if he went to town did not remember his intended business, errands, etc. He could recollect little that he heard or read, whether names, dates, words, or facts, till he finally became thoroughly vexed with

himself for his forgetfulness, and resolved to *discipline* his memory. In order to do this, he repeatedly *thought over* what he intended to do, or wanted. He read carefully a page of Xenophon's Life of Cyrus, and then *recalled to mind* all it contained till he could remember it perfectly—that is *exercised* Eventuality. Then reading another page, he thought over all the incidents mentioned in both, and so on, till his memory was sufficiently improved to pursue a similar course in regard to two or more books at once. He strengthened his memory of names by pursuing a similar course—that is, by *recollecting* them in connection also with the the history of those named. From being obliged to mark where he left off, he charged his *memory* with it, and soon found this kind of memory similarly improved. He also kept Casualty busy in *philosophizing* on what read—thus adoptinf the very method to improve these faculties which Phrenology recommends, namely *habitual exercise*. The result is, that he has the most retentive memory, and is the best-informed man in central Pennsylvania. Lawyers apply to him for legal knowledge, and doctors for medical, and the literati of all that region resort to him to obtain information on doubtful points, besides deeming it a great privilege to gather from his conversation that information which his diversified and extensive reading and retentive memory enable him to impart. "Go and do likewise," ye who have poor memories, because your's are as susceptible of improvement, and doubtless to as great a degree as his. He says that now, though sixty years old, his memory still grows *better and better*, and improves, though at his age both usually decline. Burritt's most extraordinary fund of knowledge—that of over fifty languages included—shows what the human mind is capable both of acquiring and retaining. His hereditary memory was undoubtedly great, yet McGuigan's was not; so that even if Burritt's case does not prove that all can be Burritt's, McGuigan's goes far to prove that all can become McGuigan's. *All* children have retentive memories; therefore nature does *her* part towards conferring on adults still better, if they would but *perfect by culture* what they *inherit by nature*. Reader, just try this experiment thoroughly and perseveringly, and hold Phrenology responsible for its successful issue.

My professional practice has literally compelled me to exercise memory, and thus greatly strengthen it. In making out written delineations of character, where companies were examined, or several individuals in succession, being obliged to postpone writing perhaps for days, and till scores had been examined, I meanwhile *charged* memory with the size of the organs of all examined, as well as with what I said of them till I could find time to write. If I took memoranda I did not refer to them till I had written all I remembered first, and seldom had occasion to make additions. Unless I charged my mind with examinations, they passed from it as those examined left the room, except they were remarkable, or unless my brain was exhausted. To say that this course has doubled my *relentiveness* several times over, is speaking within bounds. Of circumstances which occurred previously to this discipline, my memory is indistinct; but even trifling circumstances which have occurred since, as visits to particular places and families, conversations, and the like, rarely escape me. Memory of names is still poor, because less disciplined by *exercise*. In visiting families—

and I often have appointments every evening for weeks beforehand—I never once think of writing down time, street, or number, nor ever forget them. Following out this principle, I never either lecture from notes or commit, yet am literally crowded with facts and thoughts. "Phrenology Proved," with its thousands of combinations and reports of examinations, was composed, not from notes, but from *recollections*, from which also, I could fill volume after volume without departing in the least from *facts* just as they transpired. Nor would the gold of the *world* buy back, if that were possible, the mere *improvement* thus effected, unless I could reinstate it by a similar course. Nor shall additional efforts be wanting to perfect it still further. This personal narrative is not prompted by a boastful spirit, because no credit is due for having done what business absolutely compelled, but by a desire to lay before the reader another sample from life, for his encouragement and practical direction.

The study of Phrenology furnishes the best possible stimulus of mind, and is therefore cordially recommended both on account of its unfolding the most glorious truths and the richest mines of thought, and as the best means of *improving memory* and *strengthening intellect*. But of this hereafter.

This great doctrine of improving the memory by exercise might be sustained and enforced by almost any number and variety of converging facts, and additional encouragement afforded to all who would attain so useful and glorious an acquisition; but is not this amply sufficient both to prove that the powers of memory are literally illimitable, and to encourage *all*, especially *youth*, to prosecute this mental culture vigorously and perseveringly? These directions are easily put in practice, and their results sure and invaluable. *All*, however poor or laborious, can *exercise memory*. This can be done "without money and without price," and even while actually prosecuting any of our daily avocations. Indeed, so far from intercepting, it facilitates them all. Even our business transactions themselves furnish perpetual mental discipline. The course here pointed out will actually *facilitate* business in and by the very act of cultivating memory.

Recalling the past also furnishes a most excellent discipline of memory. As you retire to rest, spend a few minutes in recalling the events, sayings, doings, etc., of each day. Recall what you did and what occurred when you rose, before, at, and after breakfast, dinner, and supper; what you have said, heard, read, and done through the day—your sales if in business, or meditations if a laborer, and every transaction of the day. Extend this review every Saturday through the past week, and every new year's through the past year. Also frequently recall the events of childhood, youth, and life thus far. This course was pointed out in former editions of this work, and has been pursued by thousands, every one of whom, as far as heard from, has realized from it much more than they expected, many saying that *nothing* would tempt them to part with the augmentation of memory and intellect thus attained.

After the first edition of this work was printed, the Author, in a familiar stroll with a sister, not unknown to his readers, remarked that he had urged this review of the past with emphasis, and that he considered it all-important and invaluable. She answered that she had

pursued this course ever since she came to reside with him—that along at first she wrote down every night, in a diary, the occurrences of the day; that sometimes, when especially occupied or fatigued, she would think over and *charge* her mind with facts intended for writing till the next day or evening. After a while she could thus bear in mind her proposed records for two, three, four, and finally seven days, more easily than a single one at the first. Meanwhile her memory had become so improved, that although Eventuality was naturally small, yet its retentiveness had rendered her a standing reference. The Author had before observed that her memory *performed* remarkably well, though her organ of Eventuality was only moderate. This apparent contradiction its habitual *exercise* satisfactorily explained. Even small Eventuality, thus *disciplined*, will *accomplish* many times more than large Eventuality allowed to become rusty by inaction. Mark this, ye who complain of treacherous memories.

This review of the past will also show us our errors, and greatly aid in their correction—will give us a just estimate of our sayings, doings, faults, and entire character and conduct; and though it may extort a tear of penitence for our imperfections and sins, yet will be found the most effectual instrument of self-control and *moral* as well as intellectual improvement we can employ; because the pain occasioned by contemplating our errors, and the pleasure of reflecting on our good conduct, will instinctively lead us to avoid the former and practise the latter.

Does not this whole subject commend itself to the common sense of every reader, at least enough to warrant its full trial?

How *all-important*, then, that we render all our recollections of the past *agreeable*. Since to recall them, thus strengthens memory and improve morals, it should be rendered sufficiently inviting to induce its frequent repetition. Memory enables us to *re-enjoy* the pleasures and re-suffer the pains of life over and over thousands of times. How a single wrong act which leaves a moral stain upon the disk of memory, pierces us with new pangs every time it flashes across our minds, while every recollection of the *good* and the *pleasurable* in word and deed sheds on us a bright beam of happiness well nigh equal to that experienced in the act itself—thus enabling us to redouble our pleasures illimitably! How immensely important, then, that all our recollections should be pleasurable, and all our conduct such as to renew our delight every time we reflect upon the past! O youth! be entreated to do *nothing* which will not bear *revision*. Bear always in mind that the consequences of conduct do not cease—only begin—with the conduct itself! And let childhood be rendered as happy as may be, and our whole lifetime be filled with virtuous pleasures, so as to facilitate and induce that revision and its consequent moral and intellectual improvement here urged.

- Active Eventuality being thus invaluable, its cultivation in *children* becomes also most important. How, then, shall it be called into early and vigorous exercise? By telling them *stories*, and showing them the operations of nature *first*, and teaching them to read afterwards. How exceedingly fond all children are of stories and facts! What child—almost infant—as it opens its eyes with the dawn, has not begged, “Mother, please tell me a story:” “Please, mother, do tell some stories,”

more eagerly than they beg for bread? What child cannot be stopped from crying, or coaxed to bed, or to do things, by the promise of being told *stories*, if only "Mother Goose's," sooner than by almost any other means? Yet how often are they impatiently rebuked by "O, do hush up! I've told you all the stories I know"—a score, perhaps. The Bible, to say nothing for or against its authenticity, is full of common sense and human nature. It enforces our story-telling doctrine in its requiring the children of Israel to tell their children the Lord's dealings with their nation "by the way-side and by the fire-side, when you lie down and when you rise up," and to "write them over their doors," "that they may be a perpetual token of remembrance"—thus making it a religious *duty* to tell their children, grand-children, and great-grand-children, throughout all their generations, stories of their forefathers' sojourn in Egypt, departure, wanderings, rebellions, and their entire national and family history. The tenacious adherence of the Jews to their "scriptures," renders it well nigh certain that this injunction has ever been and still is scrupulously observed, and, accordingly, Eventuality is surprisingly large in them—larger than in probably any other class of people. Corresponding with this is the fact that our best historical and oriental scholars are Jews. What history equals that of Josephus for accurate minuteness, or the Old Testament as an historical composition merely?

The Indian tribes also have remarkably retentive memories, and accordingly even perpetuate their *histories* by telling them to their children. The aged grandfather, too feeble longer to chase the stag or wield the tomahawk, taking his grandson on his knee, recounts with a minuteness and accuracy unknown to us, both the traditionary history of his tribe, together with his own autobiography—the battles he has fought; the enemies scalped, and how he killed them; his journeyings, with all their trifling circumstances, even to the seeing of a deer, or the flying of an owl. He describes particularly the aspect of the country traversed—its mountains, rivers, and plains, together with all their various objects and appearances. Blackhawk's narrative of his tribe and himself,* published soon after his first visit to this country, though dictated after he was seventy years old, commences with the residence of his tribe in Montreal; relates those prophetic revelations which foretold their removal; describes all the incidents connected with their successive journeys, caused by the whites driving them back farther and still farther; tells the particulars of his joining Tecumseh, going to Canada, fighting against Harrison, defeat and return; gives the details of the war in which he was taken captive; the aggressions and impositions of the whites; his travels through the states; whom he saw; what transpired and was said on particular occasions; and much more to the same effect, with a precision and minuteness rarely if ever found in our own race. The Indians know even more of their national history *without* books, than we do of ours with; because they tell theirs to their children in the form of stories, while we teach ours to read, and then put our histories in libraries to moulder unused. But *unite* these methods, and the attainments of our children would be almost in-

* Reviewed, in connection with his developments, in Vol. I, No. 2, of the American Phrenological Journal, by the Author.

credible, far exceeding any thing now known. Do we not remember the stories and incidents of childhood with a minuteness and precision altogether surpassing that of riper years? But *why* this decline of *memory*, when it might and should *improve*? Because our present educational system prevents its *exercise*, and thus induces that inaction which weakens, and *not* because its decline is necessary—because, in short, memory is literally *starved* for something to recollect; there being little to excite it in school or at home. An illustrative anecdote: A teacher, taking a little girl on his knee, asked her if she went to school. Answered affirmatively, he again inquired what she did at school. She replied, I “*set on a bench and say a.*”

Children three years old are required to “sit on a bench,” and sit *still* too, and to say A, B, and spell ab, eb, ib, ob, ub, or “baker,” “br-er,” which they finally learn to do by *rote*, just as the parrot says “Pretty Polly,” and with as little benefit. The confinement and vitiated atmosphere of school-rooms do children vastly more harm than saying A does them good. Swinging up their arms six hours daily for years, will render them also as feeble as the memories of adults usually become, and by precisely similar means—inaction. The plain fact is, that children never should be sent to school to learn to read or spell, because the school necessarily injures their health, and because mothers can teach them much *faster and better* at home. At school, they are called up to read only two or three times per day, and yet are compelled to sit six long hours just to do what can be done at home far more effectually and without injuring them. Moreover, they take no *interest* in their studies, or in the other recitations, any more than if in Greek, and therefore derive no benefit; whereas, stories and explanations literally *electrify* them with delight, and of course proportionally strengthen intellect.

This principle directs that we show them *experiments*, chemical, philosophical—of all kinds. “What!” objects one, “teach them chemistry, natural history, philosophy, and science generally, before they can read? This doctrine is strange as well as new.” But what says their *nature*? Can they not *see and remember*—that is, exercise Individuality and Eventuality, long before they are old enough to read? Then why postpone education thus long? Our course recommends beginning to educate them even much earlier than now. Before they are three years old they can both remember stories and explanations, and be taught the whole process of vegetation, from the deposit of the seed in the earth all along up through its swelling, taking root, sprouting, growing, budding, blossoming, and producing seed like that from which it sprung. And what if, in learning these and other intensely interesting operations of nature, they destroy now and then a valuable stalk or flower, will not the instruction and pleasure gained repay a thousand fold? Show them how acorns produce oaks, peach and cherry pits peach and cherry trees, which reproduce other peaches and cherries, and thus of all the ever-changing operations of nature. Put vinegar into water, and stirring in ashes or pearlash, mark their delight at seeing the mixture foam, and explain the cause. Tell them how pearlash is made by draining water through ashes, which makes lye, and which, boiled down, becomes potash, by refining which pearlash is obtained. Ask them what they have seen or learned to-day, and when they tell

one thing, ask for another, and then another, thus teaching them to particularize. Or tell them a story to-day, and to-morrow, or next week, ask them to tell it to you. Encourage the elder children to instruct the younger; and let the aged grandfather describe the habits and customs of men when he was young; recount his history; tell them stories from the Bible, or about Washington, the Revolution, England, Greece, Rome, and other things, till their minds are well stored with a knowledge of both nature and history. By these and kindred means their minds can be started early in the love and pursuit of knowledge, long before they can begin to acquire this mental cultivation from books. It is now submitted to the tribunal of common sense and mental philosophy, as well as to universal experience, whether this course is not *infinitely* superior to the present educational method?—whether the present system does not, by rendering it inactive, even *trammel* mind, instead of developing it by exercise?—whether this does not cause and account for the miserably defective memories of most adults; that is, for the *decline* of memory, instead of its improvement, as we grow older?—whether this proposed method is not in perfect accordance with the *laws of mind*, especially juvenile? Then let them forthwith be adopted.—“*Memory and Intellectual Improvement.*”

ARTICLE IV.

THE WATER-TREATMENT APPLIED TO THE TREATMENT OF CONSUMPTION.

By Dr. Underhill.

Before giving Dr. U's article, the Editor will mention a fact touching the application of water to a broken limb. A boy while at play at school, had been thrown upon the stones and fractured his arm, so that the bones remained much bent and splintered. The boy was brought into the Editor's house, a tub of water was drawn, and the arm kept immersed in water nearly half an hour, which so reduced the inflammation that, from being extremely painful, it became comparatively easy, was set, and in two or three days he was out at play, his arm, however, in a sling. So much for arresting inflammation by water, one of the very best means of reducing it to be found.

“O. S. Fowler.”—In a letter to you last November, I briefly stated some of the good results of Water, in my hands, in the treatment of disease. Since that time, I have had farther evidence of its superior efficacy, as a remedial agent. Out of about ten cases of consumption, all of which were pronounced incurable by educated men, in the medical profession, I have effected cures in full one half, and all have been benefitted by it. Of those cured, there were in some, clearly, tubercles fully formed; others had bronchial consumption, and one clearly marked abscess of the lungs, which was so pronounced by four M. D.'s, not including myself. These persons have all carried out the treat-

ment at their homes under disadvantageous circumstances, and where I saw them but seldom. This was doubtless calculated to protract the cure, and often to prevent it altogether. From observation founded upon my own practice and success, I am now satisfied that when the lungs are only functionally diseased, the disease is curable by a proper use of pure water. I believe my manner of using it in that disease, is not in strict conformity to the books, but based upon the Physiological functions of the skin, and the action of water, variously applied, producing its various and even opposite effects. That water properly applied, is capable of removing pus from the lungs upon the surface, through the skin, I have the most indisputable evidence; thereby relieving the lungs, and enabling them to regain their lost functions. This fact was fully demonstrated in a case of abscess of the lungs; it was also sustained in every case where pus had formed. Let any one who shall doubt the above fact, address G. D. Sheppard, Cincinnati, Ohio, who was the subject of the disease. And also as to whether it was actually abscess, address P. Wallace, M. D., Massilon, O., or J. T. Boone, M. D., Georgetown, Columbiana Co., Ohio. The fact is an important one, and one I believe the medical profession have not been fully conscious of.

If my views are correct as to the true philosophy of disease, and also of the action of water, all active functional disease is curable by water. Nor are all organic diseases incurable by it. This, I know, is claiming much, but the facts sustain me in making the operation, such has been the experience at Groffenburgh of Preissnitz. Of the uncertainties of medicine, to say nothing of the evils it leaves upon the human system, every physician of sense must have often been convinced. That his confidence in it is less and less every year, he must however reluctantly, acknowledge. That as age and experience advance, he gives less medicine, and more advice, he will also admit to be a fact, and all this just in proportion as he loses confidence in medicine as a curative agent. To sustain what I have said of water, I will relate the following case and circumstances. In December last, I received a letter from Charlton, Saratoga County, N. Y., stating that my Brother, Dr. A. K. Underhill, was in a poor state of health, and had been so for five months, and wished me, if possible, to visit him, and see what I could do for him. He has been a regular practitioner for more than twenty years, and stands fair as a man of science and skill. He was my preceptor. I arrived there on the 14th of January. He had been confined to the house for some months, and to his room for several weeks; he had prescribed mostly for himself, but not improving, availed himself of counsel, and he informed me that several abscesses had formed upon his liver and discharged, was sensitive to the slightest changes of the weather, had a discharge from one ear, and was suffering much from pain; he had some fever every day, and was much blotched. His appetite was morbid, and rather craving. In short, the unanimous opinion of all who saw him was, that he would never be any better. He had himself become discouraged; was taking medicine daily, if not hourly. Having satisfied myself as to his condition, I resolved to try water. I first rolled him in a wet sheet, after stopping all medicine, the water cold from the well. In two hours he sweat profusely, and at the end of three hours I took off the sheet and washed him all over in cold water, rubbed him dry with coarse towels, and let him return to

bed. He sweat most of the night, and in the morning I repeated the washing. Space will not allow me to particularize. Suffice it to say, that by the continued use of water, he has been restored to better health than he has enjoyed for years; he continues its use daily, and will soon be in perfect health again. He is not only cured of his disease, but of the use of drugs also.

All medicines were suspended. Water, air and exercise, were the agents. Some six weeks or two months after he commenced the water, being on a visit several miles to a patient, the weather suddenly changed, and having no overcoat, he became very much chilled, and took a severe cold. It was followed as he informed me, by a violent attack of fever, of congestive or bilious character. I was absent at the time, but he resorted to the wet sheet and water in various ways, and in three days was well again. He believed it was such an attack as generally requires nine to twelve days to overcome by the common course of medicine. Physicians may wage a war against water, as they did against Phrenology, but like it, it is destined to triumph.

Yours respectfully,

A. UNDERHILL.

Massillon, Ohio.

ARTICLE V.

THE PHRENOLOGICAL CHARACTER OF CHAN AND ENG, THE SIAMESE TWINS,
WITH A LIKENESS.

THE Siamese Twins, Eng and Chan, furnish a striking example of the truth of phrenological science. It is well known that their traits of character, including their feelings, passions, abilities, dispositions, modes of thinking, of acting, and so forth, are so much alike as frequently to start the pretence, and induce the belief, that they possess but *one mind*, or, at least, that, in consequence of the wonderful *physical connexion* of their bodies, there exists between them a *similar union of mind*, or such a one as to cause both minds to think, feel, and act simultaneously and *alike*. Although this is a mere pretence, yet the foundation of it remained to be developed and explained by phrenology. In the autumn of 1836, at the Washington Hotel, N. Y., their heads were examined by the Editor, in company with S. Kirkham, when, to our surprise and admiration, they were found to be most wonderfully and strikingly *alike*, not only in size and general outline, but even in the minute development of nearly *all the phrenological organs*. Some small difference, indeed, in the development of some *few* of the organs does exist; but then it is so *slight* as to be detected only by the most minute and accurate observation. Among all the heads ever examined by the Editor, such an agreement in size, shape, and



NO. 33.—CHAN AND ENG, THE SIAMESE TWINS.

temperament, or any thing *approaching* to it, in any two, they never before witnessed or heard of; and hence, the striking coincidence, between the characters and dispositions of the two brothers, no longer remains a mystery; for, in addition to the general, natural law, (which operates in this case,) that “like causes produce like effects,” from the necessity of the case, their *training, habits, and education*, have been alike, more perfectly so than that of any other two individuals that ever lived. But notwithstanding this, it has been stated, that a slight *difference* in the development of some few of their organs, was pointed out by the phrenologists, and the consequent difference in their characters specified. The heads of both are rather high, long, and narrow. Their animal organs are only moderate, while their social are large, and the crown of their heads more amply developed than any other region. Cautiousness and Approbativeness are enormously developed. In Chon, Combativeness is quite ample, and he is the one who, a few years ago, committed an assault and battery. Causality is amply developed in both, while the perceptive of both are quite deficient. Their Temperaments are rather coarse, and mental and physical movements rather slow. Their general form or cast of head differs in toto from any Caucassian head the Editor has ever seen.

ARTICLE VI.

ON THE PRACTICAL APPLICATION OF PHRENOLOGY IN THE ORDINARY AFFAIRS OF LIFE.

Phrenology being true, all the works of mind,—trade, commerce, literature, education—all that is performed by individual or associated mind, can be better carried on by the aid of Phrenology than without that aid. And if so, such palpable undeniable advantages can be gained by the wise application of Phrenology, that society would hasten to acknowledge its truth, in order to partake of those advantages.

Phrenologists claim to have discovered the science which enables man to obtain a knowledge of each individual's innate capability and trustworthiness, for want of which knowledge is the most fruitful source of human misery,—the possession of which will materially help society to put each in his right place. True, by Phrenology, by the mere shape and size of an individual's head alone, we cannot predicate a man's actions, his trustworthiness, his immediate fitness for particular duties; but, aided by an easily attainable knowledge of his opinions and principles, of the extent of his mental cultivation, of the temptations by which he is surrounded, and the general circumstances in which he is placed, we may do so. The organization, and, to a certain extent, these circumstances of an individual being known, no sound-minded practical phrenologist would hesitate at pointing out the situation he would well fill,—the duties he would properly perform.

If any one has never considered the importance of this power, let him observe the evils which spring from the want of it in all human affairs. Every family, every workshop, every body of men associated for any purpose, above all, every nation, shows the disorder, suspicion, selfishness, and waste of human exertion, which arise from placing men in situations for which they are unfit, and keeping them out of those for which they are fit. Children under the care of ignorant, vicious, selfish teachers; men intrusted with power and authority, who are certain to use them to gratify their own greediness and ambition; men and women, who, for their own and others' sake, require the discipline of the lunatic asylum or the penitentiary, entrusted with enormous influence, and allowed to sport with the destiny of millions; while genius, knowledge, and virtue are lost in obscurity, or struggling and sinking under difficulties.

These, the prolific sources of evil, and the formidables of good, are some of the effects arising from man's ignorance of man, an ignorance which, with phrenologists, no longer exists. * * * *

The science of mind enables us to do better all the work of mind. Consider its value in association, the principle on which human power and progress so greatly depend. Hitherto, all associations have necessarily been feeble and imperfect, compared to what they are capable of being; because men were ignorant of the nature of that which they attempted to combine and work with. But now we can associate for any purpose with vastly increased power and confidence. We know the fitness, the strength, of each individual mind so far, that we can place on each the reliance it deserves; while, without Phrenology,

each mind is an uncertain, fickle agent, which we cannot safely trust after the longest experience.

If I could but draw the attention of phrenologists to the importance of our science even in this one respect alone, I should be satisfied. Think on what single, isolated minds have done : from that judge what vast power must be gained by the mutual assistance and confidence of many such minds, associated. The means of uniting men so that they can act together with safety and confidence, and so that each mind can be set to work in its proper direction, being once found, then whatever man has done or can do, will be done infinitely better in every way than it ever has been or can be otherwise done by individual or collective man. Whether in commerce, literature, or politics, men so associated could not fail to leave all others far behind. At present, all associations, powerful as some of them are in spite of their imperfections, are formed of the most discordant and opposing materials ; a far higher degree of association, in which each should take the part he is suited for, and have sufficient confidence in all the rest, would be attained by attending to the following principles and circumstances in the selection of the members :—

Cerebral development, temperament, and quality of brain.

The acknowledgment of common principles and rules of action in matters on which the association might have to act in common ; for two individuals of exactly the same organization, may be unable to act in concert if acting on different principles.

And, in some cases, a knowledge of the circumstances and mental culture of each individual.

All the causes of human action and power would thus be taken into account, and the conduct of each might be calculated on with sufficient safety.

Ten men of superior mind thus associated, would have greater power than ten thousand men bound together only by the loose ties of ordinary association, and among whom jealousy, ignorance, selfish designs, and suspicion, are continually at work.

A splendid proof of the power of Phrenology and of education together, could be given by forming a model school of children of the finest obtainable cerebral and general physical organization, and educating them with every advantage by a teacher of the highest experience, cultivation, and cerebral development. If such a teacher do not give to the world men and women who shall be living proofs, which folly and bigotry shall not dare to deny, of the value of Phrenology and of enlightened education, then the greatest writers on both those subjects are mere visionary enthusiasts.

Or, if the best possible amusement, instruction, and society be required, institutions may be formed, an essential to membership of which should be, the possession of a brain not below a stated proportion. Such institutions might be formed in at least every large town. Besides the great benefit of bringing superior minds into community, they would offer to them luxuries, conveniences, enjoyment, and instruction, at a lower rate, and higher in degree and character, than is possible any other way. They might be made profitable speculations, by the cultivation and education of those whose organization showed them capable of high excellence in elocution, music, and various other arts and

sciences; and the public would soon find out, and liberally pay for the superior instruction and entertainment such institutions could afford.

In fact, as all human affairs are carried on by association, whether of two or three individuals or of millions, and as their success depends on the firmness of that association more than on anything else, Phrenology, if it gives the means of rendering association more secure and easy, must be equally applicable and valuable in every kind of human exertion; and wherever wisely used, must produce results as new, as great, and as good, as it has done in the management of convicts and lunatics.

The applications of Phrenology which I have mentioned may not be the best, or they may be impracticable; still I wish to press on the consideration of phrenologists, the fact, which they must at once admit, though they have paid little attention to it, that they possess a vast, almost untried power, by which, so far as it has been tried, has produced results which testify its power; and that, by wisely using it, they may produce great good to themselves and to society.

And perhaps this is the means by which Phrenology is to triumph. New truths make their way, not by argument, but by visible fact; the fact of the practical advantage attendant on them, excepting only those truths which have no apparent connexion with the institutions, the realities of the time. With the mass of men, that which is—which is operating before their senses—outweighs all argument; they will not forsake it for what their reason teaches them may be. Had an individual discovered the applications of the power of steam to perform all its now familiar wonders, and demonstrated it all on paper or by models, it might have remained demonstrated for ages, and the generality of men would never have altered their habits and methods to carry out the demonstration, however great the good it might promise; but would rather have laughed at him who, with his fine theories, came to teach practical men. But as soon as some mind, not so cramped by prejudice or custom, tries the experiment, gains by the trial, and promises to beat the old methods, and those who live by them, out of the field, then it is no longer a laughing matter; but dull satisfied men must so far shake off their ignorance and conceit, and adopt the plans and get the assistance of the visionary. Thus those are compelled now to receive the advantages of science, who, a few years since, derided, and would still have derided the attempts of the scientific, supported by the strongest argument, the clearest demonstration. Society is thus obliged to move forward; and truth and knowledge progress, not by argument merely, but by reality.

In conclusion, I would urge on our leading minds to set themselves earnestly to the work to which present circumstances peculiarly invite them, of making Phrenology a visible practical agent in the affairs and business of society; let them, like Ellis and Maconochie, look fearlessly on the difficulties they have to overcome, the evils they have to subdue, and trust in the power of knowledge. The power which produced such happy effects on the felon and maniac, can also better the condition of the moral, the talented, and the industrious: and Phrenology will show such proofs of its truth, that all will joyfully hasten to acknowledge the science of mind to be the highest of all sciences. M.
—*Edin. Phren. Jour.*

MISCELLANY.

RELIGIOUS DIFFERENCES EXPLAINED AND OBIATED BY PHRENOLOGY.—Richard Walker, the writer of Art. IV. in our Sept. Number, continues his series of Articles on the harmony of Phrenology with the Bible, as follows.

His theme in this Article is religious unity of doctrine. In his prefatory remarks, which, for want of room we are obliged to condense, or omit all, establish very clearly, first, a oneness of constitution among all animals of the same species,—the habits of none clashing with those of any other; second, that this unity should appertain to man in a special manner—that man should “be of one mind,” especially on religious subjects; that in the millenium all will see “eye to eye;” that there is, therefore, no need of sectarianism; and that such difference is caused by ignorance—by their not surveying the *whole* field of truth; that men, if they perceived the entire evidence in support of any truth, could no more differ about it than about any axiom in Mathematics, or first truth in Philosophy, or about colors, flowers, what we look at, emotions, &c. On this point he says:—

“Can we think that salt is fresh, that sugar is bitter, that wormwood is sweet, &c.? Can we think that fear is courage, that love is hatred, that benevolence is cruelty, that pride is humility, that mercy is revenge, &c.? We *cannot*—we *must* agree! We are so constituted, that when the requisite information is imparted, agreement as naturally and irresistibly follows, as matter yields to the influence of attraction.

True, men disagree; but it is evidently because of the ignorance of one party, or, which is more probable, of both. If both parties were in possession of the necessary knowledge, or knew the *whole truth* touching the point of difference, they could no more differ than they could resist the evidence of their own existence. But, says the objector, ‘men of equal talent, equal learning, and perfectly acquainted with the law and the testimony, differ.’ Exactly! But, still our conclusion is safe, for though their mentality and intellectual might be the same in quality and quantity, their sentimental faculties differ, which so dispose of the light as to impress their respective minds very differently. An illustration: It is well known, that the material eye is the bodily organ or instrument through which all visual impressions are made upon the mind. Now, suppose two men of equal intellects, and the same external advantages look at a given object under the same visual angle, ignorant of the science of optics as men are generally of Phrenology, and with eyes differing in convexity. They will look at an object, and differ respecting the angle of vision—the object seen—each will contend for his *own* impressions respectively, will obstinately refuse to receive the other’s opinions, and will resist them at all hazards! What’s to be done? Both cannot be right; and it is certain if both were properly instructed as to the point of difference, they would ‘see eye to eye,’ and be emphatically ‘*one*!’ Amidst the violent contention, and irresistible denunciations, a philosopher interferes and addresses them thus: ‘Sirs, the truth is between you, and the fault *within* you, and there is but *one thing* that can remove the difficulty—a *knowledge of the science of Optics.*”

Agreeably to their wishes, he imparts a knowledge of Optics—is very particular in describing the eye, the properties of light, the nature of lenses, &c., and then points them to the difference of convexity existing in their own eyes, applies the external remedy—the suitable lenses—and bids them behold the truth as it is in nature! A perfect agreement is the triumphant result! And here comes in the inimitable beauty, paramount utility, and incalculable value of Phrenology.

In Christendom there are more than two entertaining conflicting religious opinions: there are thousands upon thousands, all examining the same Bible—looking to the same *inspired* source—with the same external advantages of acquiring the truth, but with constitutional peculiarities, which prepossess them in favor of certain views, and hence, they violently contend for them, and positively denounce all others, irrespectively of reason or any thing else, save an *instinctive* inclination. What is to be done? All cannot be right. God is a 'God of order and not of confusion,' and therefore it is certain if all 'were taught of God,' they would 'see eye to eye,' and be 'one in Christ.' Amidst this religious Babel—this utter confusion, this triumph of infidelity—the Phrenologist interferes, and thus addresses them: 'Sirs, the truth is among you, and the fault *within* you, *not in the Bible*, or things external, and there is but *one thing* that can remove the difficulty—a *knowledge of Phrenology*; and I shall take the liberty to apply the appropriate remedy. He accordingly proceeds as follows: 'The Atheist's Marvellousness* is very small, and therefore its instinctive influence is so inconsiderable that he cannot yield assent to the doctrine of a self-existing God. He needs something to remove the difficulty the same as convex lenses remove the difficulty in seeing, when the eyes are too flat. The same may be said of the Deist, and of every grade of infidelity, only they need a less counteracting influence as they recede from Atheistic notions. Very large Marvellousness and Veneration incline to Catholicism. Very large Benevolence with less Conscientiousness, Destructiveness, &c. to Universalism. Very large Firmness, Self-esteem, &c. to Calvinism. With a little of the influence of Benevolence, Adhesiveness, &c. added to less Firmness, &c., to Methodism. It is useless to particularize further. Phrenology demonstrates that all religious sects have prominent constitutional differences, which account for their religious differences.† Now, by the efficient aid of this *science*, set yourselves to work as *willingly* and *philosophically* to counteract the influence of these constitutional differences, as you do to counteract the influence upon vision of eyes too convex or too flat, by the application of suitable lenses, and sectarianism, with its countless evils, will cease to exist. The "World's Convention," to convene in August, for the sole object of promoting union among "Evangelical Denominations," will catch the exclamation of Archimedes, and with equal enthusiasm, publish to the "World" the soul-reviving intelligence—"We have found it! WE HAVE FOUND IT!!" Such are our present feelings, beloved reader, that we must join with the "Angelic choir," and shout "*Glory to God in the highest, peace on earth, and good will to man!*"

* "Fatalism!" cries the objector; but he must know that it is the FATE of some to be near-sighted, some to be idiotic, and the FATE of some to receive but "ONE TALENT," others "TWO," and others again "FIVE." Fall on your own sword if you wish to commit suicide; it is quite sharp enough! Phrenology teaches, however, that man's accountability is only to the extent of his ability; in this, therefore, as well as in fatality, it is one with the Bible!

† See Fowler's Works—we say WORKS, for we wish them all read—aye, STUDIED.

In concluding this article, we ask, Does not the science give important assistance to Christianity, that furnishes such an effectual antidote against sectarianism and its almost infinite evils, as well as conclusively answers the infidel objection, that religious differences are attributable to the Bible, instead of the "perverted nature" and humanignorance? Well may the leading Phrenologist in America regard it as Christianity's "*twin sister*." Would that it were properly appreciated, then it would be commensurately studied!

RICHARD WALKER."

West Bloomfield, N. J., July, 1846.

CICERO'S HEAD.—A correspondent asks us to reconcile our statement that Benevolence in this head was only moderate, with the fact that it *measures* more from the opening of the ear to Benevolence than to Firmness and Approbativeness, which we pronounced large. Our answer is, first, that length measure is not the only measure of power, nor are measures generally; the eye being much preferable to measuring instruments; and, secondly, that Cicero's bust was drawn in the cut so that the chin projects unduly, and this of course elevates the head unduly at Benevolence, as compared with Firmness; and hence it appears much larger in looking at the engraving than at the bust, from which we took our data. In other words, Benevolence is represented as too large in the engraving.

"ON THE APPLICATION OF PHRENOLOGY IN THE CHOICE OF PARLIAMENTARY REPRESENTATIVES."—The "*Zoist*," an able English quarterly devoted to Phrenology, Physiology, and Magnetism, makes an essay on this subject, written by J. S. Pridaux as a prize in 1839, a leading article. Subjecting the heads of public officers to the tribunal of phrenological science may seem at first ludicrously absurd, yet, Phrenology being true, this suggestion is not only unobjectionable, but is much more rational and truly scientific than subjecting earths, mineral waters, or any thing else, to chemical analysis, as the result of the former would be more beneficial than the latter, and 1900 will see it carried into general practical operation in all countries blessed with a representative form of government. The article discusses this question with much ability, and the following note shows how generally the truths of Phrenology are admitted in the United Kingdom.

"Phrenology, since this period, has made rapid strides towards being regarded as an accepted science. A phrenological chair has lately been instituted in one of our Universities. The subject has been popularized by the allusions of writers of fiction, and others, and an expression of disbelief would be regarded as a mark of ignorance by most persons having any pretensions to keep pace with the knowledge of the day."

This note refutes the erroneous statement often made in this country, that phrenology is on the wane in England, whereas it has settled down into general acquiescence, and is fast becoming generally admitted in our own country.

THE BOSTON MEDICAL AND SURGICAL JOURNAL" takes us to task for recommending the Water-Cure, as follows: "He has admitted one communication on the subject, and afflicted the reader with the prospect of another on the same aquatic theme. Dr. Underhill may be a very honest practitioner of hydropathy, and take large fees for recommending wet sheets in summer complaints, without disturbing his organ of conscientiousness, for aught we know; yet his articles are quite out of place in a purely phrenological publication, where the reader has in past times been regaled with those noble and lofty views which are the characteristics of Mr. Fowler's philosophy. It is not possible to mix hydropathy with phre-

nology ; the oil will rise to the top ; and therefore it is not out of place to say that Mr. Fowler's Journal always excites the most pleasure when it breathes his own elevated sentiments, unmixed with the false schemes of adventurers, who would make the unthinking world believe that moonshine is tangible."

Dr. S. undoubtedly pens his recommendations of calomel, the lancet, and the like, conscientiously, and we are willing he should ; yet on the other hand, honestly believing, after careful comparison of the merits of the two systems, that water, rightly applied, is a more effectual remedial agent, we therefore take that liberty which we cheerfully accord to Dr. Smith, of uttering our convictions of truth. If Dr. S. will show the superior efficacy and value of his system, I will as cheerfully aid the old practice as I now do the new. Till then I cannot. Wherever, after mature examination, my convictions of truth impel me, there go I must, and go I should, and to this my will cordially responds. The old practice is defective, to say the least. Of this Dr. S. cannot be unconscious. We must have something better ; and the water practice certainly cannot be less potent for good, or more so for evil, than cold steal and rank poison.

"THE NEW ENGLISH CORN LAW" furnishes still another evidence of progression in another quarter of the world, as well as in another department of humanity. That law itself is a great advance from the excessive taxation of the masses towards allowing them to provide for themselves. But the causes which brought it about tell a far more effectual story of a state of progression. Heretofore, the masses, however just or loud their complaints, were either not heard or were unceremoniously disregarded. Not so now. The Peel ministry in this case yielded no more to the mass than it was literally *compelled* to concede ; and by this act of justice have saved themselves from irretrievable overthrow. This law has ward-offed a gathering revolution which that far-seeing statesman descried, and he has wisely preferred granting this concession to the complete overthrow of the government, which arbitrary refusal would have sooner or later induced. If some rigid aristocrat had held the governmental reins, and refused to concede the least to the popular clamor, the resistless power of the masses would ere long have been concentrated and developed to desperation, and then wo to the government and the aristocracy. Nor is the last concession yet made. Success in this case will embolden them to renewed efforts for redress, which also government will be compelled to grant, or else to jeopard its being. The privileged classes begin to know that concession after concession is the only tenor by which they can retain their place. This law occasions universal rejoicing, yet it is like a poor man taking a few dollars for a just claim to twice as many thousands, and then rejoicing at the relief of present distress, whereas by pushing his claim resolutely, he might have obtained the whole, not immediately but eventually. Yet, they have not sold out, and will soon claim and receive more and still more *hush-money*.

PROGRESSION IN TURKEY.—Conservative Turkey one would suppose the last place on earth to wake up to or be awakened by the progressive principle unfolded in the Journal. But even this old-fashioned empire, whose great glory has heretofore been to do exactly as "the fathers" before them did, has at length taken up her stakes of conservatism and is actually on the march in the same road with us towards that glorious destiny in store for mortals. The following in point is from the Journal of Commerce :—

"The Pope having entered the lists as a reformer will not surprise you more than to find that the Grand Turk has done the same. For the first time in the annals of his dynasty, the Sultan of Turkey has paid a visit to his Asiatic dominions, and on his return received the congratulations of the Embassadors to the Porte. This is the first in-

stance on record of the *corps diplomatique* having had an audience *en masse* with the Imperial Sovereign of Turkey; and by way of showing still farther innovation, his Majesty received their Excellencies in the state-room, to which they were ushered, and remained standing during the whole of their visit.

"Education is to proceed in Turkey with giant strides. Twenty thousand schools are to be established forthwith throughout the country, and a normal school for teachers is to be instituted at Constantinople, under Emir Pacha, who was educated at the English University of Cambridge, where he took high degrees for mathematics and classics.

"Another circumstance, without precedent in modern history, is the fact that the Sultan, on his return from his tour, went to the Sublime Porte and made a report to the Vizier, as to the condition of the provinces he had visited, issuing orders for their future better government. Among other things he declared that he had abolished all custom duties at Adrianople, Braussa, Konian and Tokat, and then went on in the following free trade style:—

"'As it has been acknowledged at all times that duties on foods, provisions, and cattle, are extremely prejudicial to agriculture and commerce, we order, in consequence, after having collected all necessary information on the subject, that henceforth all duties of the kind, affecting the City of Constantinople, shall be entirely abrogated, and that this act shall come into effect from the date of the 1st day of next March.'

"The Imperial Solyman, you will perceive, is becoming a good Cobdenite, and now he has only to give a cheap postage, to aid him in carrying out his reforms and rendering them effective.

"There is one point more in the character of this reforming Moslem which will entitle him to and secure for him the gratitude of the whole Christian world. You have already had some powerful details in your columns of the persecutions of the American Protestants, and all that they have suffered from the excommunication of their bishops. A Vizierial letter to the Pacha of Erzeroum says that the Protestant faith has spread among the Americans—particularly at Constantinople. They had been anathematized by the Patriarch, and thereby injured in their trade and business, and obliged to close their shops.

"The Sultan had forbidden the primate so to act at Constantinople, and the same law must be enforced at Erzeroum. The American primates are 'not to be suffered in any way to persecute or interfere with the converts when engaged in their trades and commerce.' His Excellency is finally ordered 'to protect and defend them.'

"The Morning Chronicle correspondent at Constantinople, in his last dispatch, emphatically states that 'Protestantism is now planted in the Ottoman Empire, and it is my belief that it will strike its roots deep and spread them wide.'

PROGRESSION.—The Journal has already predicted that the progressive doctrine it has labored to establish will eventually reach the Eastern world. That it is even now beginning to dawn there, is evinced by the following extract of a report from the Church Missionary Society:—"At every station throughout India we discover the evidence of a transition state—a weakening of Hindoo superstition and Mahomedanism—* * * and a rapidly growing ascendancy of European intelligence over native habits and literature."

PHRENOLOGY IN ALABAMA.—An Alabama correspondent writes as follows of Phrenology in his section of the state :

"The Science of Phrenology is becoming a subject of much interest to many persons who have hitherto paid but little attention to it: in this part of Alabama at least, it is favorably regarded as a science of the greatest importance. Since my return from New York, I was requested by a unanimous vote of the Union Town Lyceum, to deliver an address on Phrenology ; or, rather, to discuss the question, 'Is Phrenology true?' That request was complied with on the third Friday evening in May. The meeting was well attended by a respectable number of ladies and gentlemen of intelligence, and there being no gentleman present who responded to the call to controvert the argument, I was requested to submit to be blindfolded, for the purpose of examining the head of some one of the audience ; and although the ordeal is a pretty severe one, compliance on my part seemed a duty, and I proceeded to my task, which, I believe, was discharged to the satisfaction of all present.

"Within the past few weeks, I have made several experiments in Magnetism, and although the phenomena legitimately resulting were few, yet they were decided and convincing."—*Dr. E. R. Showalter.*

PHRENOLOGY.—Mr. L. N. Fowler the practical Phrenologist has been among us for several days past, lecturing upon the subject of phrenology, and entertaining the citizens of the place and vicinity, with what the most sceptical admit to be, surprising exhibitions of his art. He has examined the heads of many from personal knowledge altogether unknown to him, and in no instance has he failed to illustrate the mental characteristics of the individual with certainty and precision. It is perhaps easy enough to agree against phrenology upon abstract principles ; but this actual exposition of the character of a stranger, from the developments of the brain, is a stubborn fact, and raises an argument in favor of phrenology, which is difficult to refute. But we have neither the wish nor the opportunity at this time, to enter into an examination of the merits of phrenology ; we can only say, that no one who attended the lectures of Mr. Fowler, delivered in this place, and marked the easy and instructive manner in which he treats of the subject, but has left the room highly pleased with, if not converted to the beautiful theory of Spurzheim and Gall.

The most of our readers have heard of the notorious Patty Cannon, who flourished some ten years since, on the borders of this county, and who lived for twenty years undetected and unpunished in a career of crime, perhaps never exceeded in point of cold-blooded depravity in the annals of this or any other state. It is also, perhaps, well known that she was arrested about ten years since, on the charge of murder committed several years prior to this event, and that she died in prison before her trial came on, as it was generally supposed, from poison administered by her own hand: her body, as is customary in such cases, was buried in the jail yard. In anticipation of Mr. Fowler's visit to this place, her skull was exhumed, and publicly submitted to his examination: suffice it to say, that he at once pronounced her to be a woman of uncommon intellect and a most arful murderer. Other more minute points of her character he hit with equal success, as all who were acquainted with her character and witnessed the examination of the skull can testify. At another time we may perhaps give the entire character of this woman ; at present we have neither space nor time for the purpose. Mr. F., in his last lecture, treated on the principles of bringing up the young ; his mode was universally approved of by the audience. —*New London Paper.*

AMERICAN PHRENOLOGICAL JOURNAL.

OPINIONS OF THE PRESS.

Editors who think our humble efforts to enlighten and inform man, worthy of their commendation, have our cordial thanks, and doubtless those of their readers whom they thus benefit. It is in their power to do incalculable good by recommending this study of human nature to those whose opinions they do so much to form, and by doing this, they will enjoy the perpetual gratitude of all whom they induce to either study Phrenology, or read our man-expounding pages. The following opinions of the press, may be taken as a fair average of the tenor of their remarks concerning us:—

AMERICAN PHRENOLOGICAL JOURNAL.—This publication, issued monthly by Fowlers & Wells, richly merits the patronage of every lover of the study of man. It is filled with the most interesting matter, brought forth by long experience and deep research in Phrenology, Physiology, Physiognomy, and Magnetism. The reasoning of its editor is irresistible, being plain and conclusive. No mother who is rearing a family should be without this valuable work.—*N. E. Cataract.*

AMERICAN PHRENOLOGICAL JOURNAL.—I receive this valuable work regularly. It is still edited by O. S. Fowler. Among the periodicals of the day, this is the best and cheapest. No person who has a taste for highly useful reading should neglect to subscribe for it. Send on your orders for the work. Messrs. Fowlers & Wells always fulfil their contracts.—*Self Examiner.*

The editor has gained an extensive reputation as a Phrenologist; and by means of his Journal, he is endeavoring to enlighten the people of the land upon the subjects of Phrenology and Physiology.—*Bangor Gazette.*

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1846.

VOL. VIII. NOVEMBER. No. 11.

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NOTICE.—The Editor will commence a course of Lectures on Phrenology Physiology, and their applications to human improvement, at PEEKSKILL, Westchester Co., N. Y., about the 20th of November. Also at CHAMBERSBURG, Pa., in December. The Precise date not yet determined.

In reply to applications from CONCORD, N. H., ANDOVER, MASS., NORFOLK, CT., and KINGSTON, N. Y., we would say, it is probable that they may procure the services of the Editor or his Brother, when the regular terms are complied with, viz: a subscription of \$50 for a full course of Lectures. We have at present more applications of this kind than we are able to comply with, yet we will do all in our power to advance the cause of PHRENOLOGY.

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ARTICLE I.

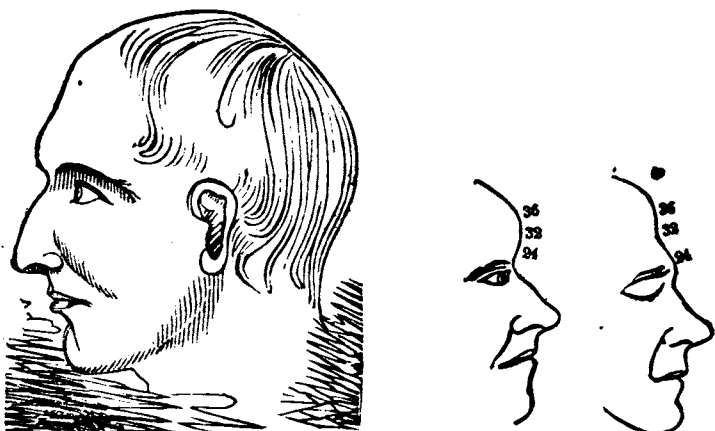
ANALYSIS, ADAPTATION, LOCATION, AND CULTIVATION OF INDIVIDUALITY.

OBSERVATION; cognizance of the IDENTITY, PERSONALITY, OF INDIVIDUALITY of bodies; power and desire to INSPECT individual things as ISOLATED EXISTENCES; curiosity to SEE AND EXAMINE.

Located just above the root of the nose. When large, it causes a proportional jutting of the lower portion of the forehead over the upper portion of the nose. It is immensely developed in Elihu Burritt, the learned blacksmith, of Worcester, Mass. The author has never seen, and probably no man living possesses Individuality equally developed. It causes the eyebrows to arch at their inner termination more and more in proportion to its size, but when it is small they come nearer together, and run towards each other as they terminate inwardly. It is small in Pitt, but larger in Moore. It is also very large in Shakspeare, Harrahwaukay, the Conceited Simpleton, Irving, and Cicero; and large in Neal, Handell, Hotchkin, Smith, Ronge, and Burgess; but moderate in Story, Brunell, Stratton, Wesley, and the Female Head, all of which will be found in this volume.

The material world is composed of individual objects innumerable. Thus, who can count the sands of the sea-shore, the leaves and twigs of the forest, or the component particles of matter? But for this or a kindred arrangement for dividing matter into things, our world would have been one conglomerate mass. Individual things would not have existed; whereas now our world is wholly composed of them, each of which, in its very nature, has an individual existence of its own. This arrangement in nature renders every thing a *thing*, and this faculty in man takes cognizance of this personality or identity of things. To this necessary property of matter, or to what is called *the divisibility of mat-*

INDIVIDUALITY VERY LARGE.



NO. 32.—BURRITT. NO. 33.—PITT. NO. 34.—MOORE.

ter, that property of bodies which allows them to be divided and subdivided indefinitely, while each subdivision is a distinct thing, this mental power is adapted. It thus puts man in relation and contact with a world full of things for his inspection, as well as excites in him an insatiable desire to examine every thing. It is therefore the *looking* faculty. Its distinctive office is to *observe things*. It asks, "What is this?" and says, "Show me that." It has discovered many useful improvements in the arts and sciences, Phrenology among the rest. It constitutes that *door* through which the cognizance of external objects enters the mind. Before we can know the uses, properties, causes, etc., of things, we must first know that such things *exist*, and of this Individuality informs us. The first impression the mind can have of any person or thing, is of their independent existence; so that, other things being equal, the more things one observes, the more material is furnished for memory to treasure up, reason to investigate, and all the other faculties upon which to operate.

Those in whom this organ is developed are perpetual lookers. Nothing escapes their scrutinizing glances. Passing up a crowded street, they look in at the windows, and read the signs, and often look back to see something they have passed, or that has passed them. In reading, they prefer picture books. They want to see the inside of things, and scrutinize all that comes within their range of vision. Such might be called inveterate lookers. But those in whom this organ is small, see few things around them, and these mainly to feed the other faculties. They may keep their eyes open, yet *use* them but little.

In the light of this office of Individuality, how important does the cultivation of observation become! Those who pass unnoticed most that exists or transpires around them, little realize how much valuable information, how many texts for thought, how many valuable lessons and suggestions they lose, which quick observation would note, and thus furnish feasts for all the other faculties; thereby greatly enhancing all the powers of the mind and enjoyments of life, besides all the pleasures

of observation itself. If I were to give aspirants after intellectual attainments one item of advice only, and that the most important, it would be, "Open your eyes upon universal nature and keep them open."

Adapted to this requisition for observation, nature has taken the utmost possible pains to promote this required function. She has literally crowded air, earth, and water, with every conceivable variety of curiosities, the examination of all of which, besides being intensely interesting in and of itself, discloses a perpetual round of instruction. O, nature, thou art full of beautiful and wonderful works, scattered lavishly all around, all within us! Yet how few know they exist? We trample thy living teachers perpetually under foot, in our foolish and wicked scramble after mammon and vanities! Would that the scales might fall from human eyes, so that they could behold thy exhaustless treasures of knowledge and wisdom! O, when will men learn to love and examine *nature*?

So constituted is the human mind, that whatever is *seen* is forever riveted on the mind. Description fails to impress, but observation fastens what it sees upon the other faculties—as it were *branding* it into their very texture. Thus, one minute's ocular inspection of any thing—say the human skull—makes and leaves an impression incalculably more vivid and retentive than worlds of books or years of description could possibly effect. A law of mind requires things to be *shown*, and insists on observation. Children or adults can be taught mechanics, natural science, anatomy, phrenology—any, every species of knowledge—many hundred per cent. more speedily and effectually by observation than by all other means put together. The human mind easily remembers *how* things appeared, and thus readily recalls whatever is associated with these appearances. Man was made to *see*, and must see effectually to progress in knowledge and mental attainments. Hence, when he cannot see the thing itself, his universal fondness for *pictures* of it. Fill a book with pictures, no matter of what, and you will sell it, whether it contains any thing else or not. Much more when they are turned to an intellectual or moral account. *Pictorial* bibles, and histories, and books, and newspapers, and every thing else, it is which men seize with such avidity. A single picture often conveys more than volumes, and wholly by means, too, of this *seeing* law of mind now on the tapis. Who can question this law of mind or its efficiency? We all *experience* its truth and power perpetually!

Since this faculty lies at the basis of all intellectual superstructure, by furnishing the other faculties with the *stock*, or raw material, for them to work up into their respective operations, its cultivation therefore becomes all important, being in fact the first and most important step to be taken towards improving the mind. In order that men may recollect, Individuality must first observe. Before the Reflectives can think or investigate, this faculty must furnish them the required *materials*; and, other things being equal, the more vigorous its action, the more powerful and efficient theirs. How then can it be cultivated? Simply by exercising it in observing—by opening your eyes and keeping them open—not the physical eyes merely, but *mental* optics mainly. Nature has beautifully and amply provided for the former. Indeed, to keep our eyes closed when awake is difficult. It sees itself. We can-

not well help either keeping our eyes open, or having them rest on some object. In short, to look is as natural as to breathe.

But the great error is this : "having eyes, they see not." We look, look, look perpetually while awake, yet few see half they look at. In other words, men often perform the *physical* part of seeing without the mental—often direct their eyes at persons and things without exercising Individuality in connexion. How many of us have passed along a street or been anywhere ninety-nine times without seeing something always there, which we saw the hundredth time ! Our eyes, too, have rested on it, yet we have not noticed it. Or even if we have, we barely observed its existence, whereas many curious things about it escaped cognizance. Less active Individuality may barely see a given person, yet not notice what is said or any peculiarities ; while active Individuality, with precisely the same facilities for observing, will notice twenty, perhaps fifty things about the person unseen by the other, and of course know proportionally more concerning him. Not that you should stare every one full in the face, as if you never saw any human being before, but that you should *notice* as far as you do look. Italians, Spaniards, and French, have a way of scrutinizing most minutely, so that nothing escapes their view, without gazing at you, or even appearing to notice any thing in particular, even your blunders. Others again are forever gazing and sauntering, yet notice very little. Our distinction is perceptible.

Especially observe *man*—the most interesting object of observation on earth ! When on a steamboat, or mingling among the throng, you need not keep your eyes shut for fear of being impertinent. You are even compelled to look about you, and those around you expect to be observed. Now this is the point. *Notice* all you look at. Not only observe that such a person is in such a place, but mark his motions and manner of carrying himself, especially his head. Notice his physiognomy, and read him all through by those signs of character which all are compelled to manifest perpetually. If they speak to you or in your hearing—for men can observe with their *ears* as well as eyes—note closely their *intonations*. These will disclose more of their real characters than even their words. Mark the various expressions of their eyes and mouth, in fact all they say, do, and manifest. And thus not of one person, but of *all you see* wherever you go or are. Human beings throng around us perpetually. They are thrust continually upon our cognizance, and each of them is *all the time* exhibiting—is compelled to manifest more or less character. These we can note, and "from a little learn what a good deal means." We can thus be perpetually learning something new of human nature—that most comprehensive of all studies. All other studies are trifles compared with this, both in vastness and interest. Its facilities are commensurate with its greatness and utility. We hardly know our alphabet of human nature, whereas we might read it throughout with unerring fidelity. To do this we need *observation mainly*. True, the action of other faculties is required in order to carry out these observations to their results—that is, to draw inferences from these signs of character ; yet we cannot draw the inferences till we have first made the observations.

Besides human beings, thousands of natural things throughout all nature are thrust upon our cognizance wherever we go, worthy of special

observation, and full of instruction. When we have humanity to observe, let this take precedence ; but when we have not, or can notice other things without preventing the observation of "men and manners," let us by all means improve every proffered opportunity to store our minds with that *knowledge of things* which this observation alone can furnish.

While the study of books does not particularly improve Individuality, that of all the sciences does—that of Phrenology especially. All who have given much attention to this subject, will bear testimony to its having increased their observing desire and power. Even in church, when you would fain exercise your religious feelings, before you were aware, you found yourselves intently inspecting this head and that, and the other ; nor were you satisfied without closely scrutinizing the developments of all you saw. It is not probably too much to say, that of all other promotives of observation, Phrenology is altogether the most effectual. Its observations so thoroughly interest as to create a *seeing mania* which scrutinizes every body and every thing. And the more you learn of it, the more it will promote still further observation.

If this be true of adult, how much more of *juvenile* minds ? Indeed, the order in which infantile intellectuality is developed, begins with Individuality. The infant first *looks*, then remembers what it has seen, and this excites reason to draw inferences. When only a few hours old, it gazes around on things as if saying, "Really, how many things here are ! Strange world this ! Full of things." A few months afterwards, this curiosity to see, handle, pull apart, to see what is inside, has become a ruling *passion*, as all must have observed, and for the very reason just given, namely, that it may become his perpetual teacher, his intellectual *food and drink*.

Corresponding with this looking propensity, is the great size of Individuality in the heads of all children. They will all be found to be fully developed, almost to deformity, by a marked protuberance commencing at the root of the nose, and extending up through the middle of the forehead, resembling that immense projection above the nose of Burritt. In them, too, more than in adults, observation conveys instruction more vividly and practically than all other means put together. With what avidity they seize every book containing pictures, and ask to be told all about them ! Indeed, their *looking* instinct is too strong, too unequivocal, too universal to be mistaken. Nor was it created for nought. Nor should it be overlooked in educating that mind of which it forms so great a part. Indeed, all education should acknowledge and be founded upon it, because observation is their great highway to knowledge. It should not then be hedged up, but opened wider still. In fact, as all education of mind should be conducted in harmony with the *laws* of the mind educated, and as observation is a *prominent* law of the juvenile mind, therefore they should be taught by *observation mainly*, till this has developed both memory and reason. How quickly they learn from seeing and being shown, but how slowly from books and descriptions ! This is palpable, universal *fact*, based in a *law of mind* !

This being thus, of course existing systems of education require to be remodeled so as to become adapted to this cardinal law of mind, or rather based upon it. Yet they almost universally violate it. Instead

of developing observation they actually repress it, not even allowing it its natural action. They thus *cramp* what they should develop, and do a positive damage instead of good. They actually curtail observation, and thereby weaken this faculty so all-essential to intellectual advancement. How many of us, readers, have been rebuked or chastised because we looked around the school-house, or out of its windows? Thump came the ruler on our heads, or crack the birch over our backs, because we "looked off the book," with the stern mandate and threat, "Keep your eyes on your book, or I'll flay the skin off your backs." Gracious heavens! humanity flogged for trying to *see*! Not for what was bad, but merely for *looking*! As well chastise for breathing! Almost as well stop respiration as observation; for the latter is quite as essential to intellectual life and growth as breathing is to physical!

The fact is thus palpably apparent that education is begun at the *wrong end*, and conducted erroneously throughout. Instead of thus repressing observation, it should even consist mainly in *showing* the beauties, curiosities, and operations of nature. What is there within the walls of our school-houses and seats of learning for youth to *see*? Their books, from Webster's spelling to Hedge's Logic, furnish observation no incentives or instruction. Teaching children to read first, and then from books, instead of investigating nature, paralyzes instead of developing intellect. Reading is arbitrary, whereas observation is *natural*. The former is a task, and therefore rarely secures that intellectual *action* so indispensable. Most studies are irksome, and thus fail to excite intellectuality, while observation affords the most delightful and powerful stimulus to mental action, and therefore discipline of mind, especially juvenile, known. Learning to read, spell, write, parse, cipher, etc., rarely interests, but generally disgusts, and therefore *retards* both intellectual action and improvement; while having things *shown and explained* delights beyond measure; and this calls all their intellectual organs into powerful and continued action, and thus promotes their enlargement and facilitates their subsequent action, which alone strengthens the mind and even *constitutes* mental discipline. This more than wasting five or more years of growing children in learning to read and spell, which should be devoted to observation and exercise, is unnatural, injurious, and preposterous. Do children not learn by means of their *organs*? How vain, then, all attempts to educate them till these organs are developed! Shall we not cultivate those organs first and most which are first developed, and the others in the *order* in which nature develops them? Then, as Individuality is so early and prominently developed in children, let us *commence* their education by showing and explaining things. Shall we longer confine them to the study of things which they have not yet the faculties to comprehend? As well put the blind to selecting colors, and the deaf to learning music!

Granted that this proposed remodeling of existing educational systems is a bold innovation, and would demolish that idol to which parents cling as to their children themselves, and on whose altar millions are now falling a sacrifice, both physically and mentally, yet it is based in the two incontestable *facts*, that Individuality is one of the first developed and most active intellectual organs of the young; so that their *observation* should be the leading instrumentality employed in their education, and that their learning to read and spell *exercises*, and there-

fore benefits, intellect but little, at the same time that it actually prevents observation and thereby *enfeebles* mind. Excluded from seeing things at school, and probably confined much within doors at home, no wonder that they lose their intellectual curiosity, and experience intellectual decline instead of improvement! Yet how few know the fact or its cause! Their arms, feet, or any other physical organ, laid up unused in a sling, would likewise become enfeebled. No wonder, then, that men flock in laughing thousands to see the circus clown and every other humbug and ridiculous exhibition imaginable, yet care so little for science. They crowd indeed to hear an eloquent speaker, because he rouses their feelings, which affords them so much more gratification than their sluggish intellects, because so much more powerful; yet how few love close *reasoning* or sound philosophy! This lamentable deficiency of intellect is certainly not constitutional, but *induced*. It is *our* fault, not nature's. She requires sufficient intellect to guide and govern the entire being, and what she requires she provides. For this required intellectual ascendancy she has provided amply, yet our imperfect education does not *develop* what intellect she creates, but allows it to become weak from *inaction*, whereas it should *augment* by *culture*. Books precede and supersede observation and facts, whereas the tables should be turned. This begets that intellectual lassitude which deteriorates what observation would so powerfully and perpetually stimulate, and thereby strengthen.

If this new but true doctrine requires additional confirmation, it has it in that constitutional method by which the human mind arrives at most of its conclusions. Reason without fact can teach very little. Could mere reasoning ever have discovered, or can it even now perfect Phrenology, or any other science? Unaided by experiment, can it teach us that motion is the function of muscle, sensation of nerve, or vision of the eyes. Or that heat can be obtained from trees, that water will quench thirst, food satiate hunger, stones thrown up fall down again, and the like? By a law of mind, observation must *precede* reasoning. After we have tried these several *experiments* many times over, we may then infer that like causes will produce like effects. This inductive method of observing *facts first*, and then ascending through analogous facts up to the laws that govern them, is the only sure guide to *certain truth*—the only safe method of investigating any of the operations or laws of nature. Now the juvenile mind is an adult mind in miniature, only that this inductive method of gaining knowledge appertains to the juvenile even more than to the adult. The former are compelled by an inflexible law of mind to learn most that they know from observation, *followed* indeed by reason, but never by the latter first or mainly. Then let this inductive lesson be taught at first, and even constitute the main education of childhood. Is not this phrenological ground also philosophical—*self-evident* even? Then should not education be at once remodeled accordingly? It *will* be thus remodeled. Fifty years, probably twenty, will see this fundamental change effected, and demolish the present system, though thus thoroughly riveted upon the affections of parents and teachers. Strange that all the interest felt and labor expended upon schools should not have both detected and remedied this fatal error! It is too palpable and fatal to be tolerated much longer.

The educational system proposed by phrenology, then, is simply this. Even before children are three months old, crowd *objects* upon their notice. Take them into rooms and places they have not yet seen. Hold them often at the window so that they may witness what passes, and especially learn thus early to behold nature with delight! When six months old and upwards, take hold of things, and call them by their names, as plate, bowl, knife, fork, spoon, table, chair, etc. As they grow older, take them out of doors often, which will invigorate their bodies, and thereby strengthen their intellects, as well as facilitate observation. Point out trees, leaves, flowers, fruits, animals, etc., in all their ever-varying genera and species; and when asked, "Pa, what is this? Ma, what is that?" instead of chiding them with "Do hush, child; you tease me to pieces with your everlasting questions," take special pains to explain all, and even to excite curiosity to know still more. Take them often into your fields, gardens, and shops, and while procuring means for their physical support, store their minds also with useful knowledge. Even if they hinder you be patient, because you are developing their immortal *minds*, which is infinitely more beneficial to them than ornamental attire or leaving them rich. Accompany them often to the museum. Show them its fish, fowls, and other animals, and tell them all about their several natures and habits. Provide them with books on natural history, filled with explanatory cuts, (what, for them to read before they have learned their letters? No, but) so that, when they fondly clamber upon your lap, you may show and tell them still more of the wonderful works of nature!

"But I do not *know* enough," say many parents. Then learn. "But we cannot afford the *time*." Then make the time. Take time to do that first which is most important.—*Memory and Intellectual Improvement.*

ARTICLE II.

SIGNS OF CHARACTER, AS INDICATED BY PHRENOLOGY, PHYSIOLOGY, PHENOGNOMY, NATURAL LANGUAGE, MANNERS, CONVERSATION, ETC.

NO. IV.

THE entire man being thus cut and made up, without and within, of one and the same piece, it matters little what part of him we take as a sample of the whole—whether we inspect any one as a whole, or any particular portion, as the head, face, movement, conversation, intonation, or any other index of character. We might aptly thus compare different individuals to vessels filled with different fluids, which leak on all sides—the oozing liquid of each, from which ever side it escapes, being like that of all its other outlets, and also a true sample of the mass within. This great principle, former articles have fully established. We proceed in this to its application.

We intended to have begun with the walk, but, some valuable suggestions from a correspondent, D. Fay, have induced us to commence

with the **HAND WRITING**. That a person's penmanship—the form of his letters, direction of his lines, and kindred signs—should indicate his mental capabilities and characteristics, may seem strange, yet is none the less true. In a course of lectures delivered at Galt, Canada West, in 1840, the Editor advocated this doctrine, which an eminent lawyer of that place regarded as moonshine, though he highly commended all the rest of the course. Yet I am so fully satisfied of its correctness that I have often predicated character upon it, and always successfully, and often even from the inscription on letters. But the autographs or signatures of the individual are better, and the general aspect of his manuscript better yet.

To take a few examples from the autographs of the signers of the Declaration of Independence. John Hancock was a man of great boldness, and force of character; and, accordingly, his signature is bold, heavy, positive, distinct, and original. Look at his likeness, and you see the counterpart of his autograph—see the same boldness, strength, and positiveness. And both these are in keeping with that giant power of character from which they sprung.

Franklin's signature is regular, yet distinct, and accordingly his character was plainly marked, yet harmonious. His penmanship is but a transcript of his mentality.

These examples might be extended, but to turn to distinguished Authors. Many of the likenesses of eminent writers contain also their autographs; and the fact is curious in itself as well as confirmatory of our theory, that a striking sameness or correspondence exists between these autographs and the respective characters of those who wrote them. Let the reader institute comparisons, and he will readily detect these resemblances.

The male and female chirography furnishes another palpable illustration of this doctrine. The two can almost always be distinguished from each other, and distinguished by those very differences which contradistinguish the masculine and feminine from each other. Man is bold, strong, forcible, determined, and coarser-grained; whereas, woman is more finely organized, delicate, susceptible, and perfect, as seen in article two of our last number. Now, precisely this difference appertains to their hand-writing. In the penmanship of males, the lines are far more coarse, heavy, rigid, up-and-down, sharp cornered, and irregular; while the female chirography is more delicate, waving, precise, neat, tasty, and circular. In our last article on Woman we showed that her form is more rounding, regular, and even than that of man. So are her strokes with the pen. The turns of her letters are rounding, while those of men are more angular. Man employs but few hair strokes, woman many, just as she has finer feelings and more delicate

susceptibilities. Woman ornaments her hand far more than man, just as she does her person, expressions, &c., and for a similar reason. Other differences might be specified, but these must suffice.

The principle here involved, may be stated in phrenological terms somewhat as follows: Every phrenological faculty stamps its own characteristics upon the chirography, just as it does upon the disposition and conduct. This, our correspondent illustrates as follows:

"If a man be accustomed to write much, his artistical talent may be measured by his chirography. One of the principal beauties of writing, is the manner of making a mark of any shape. Those who have a large development of Constructiveness, will make handsome marks, whether the forms are precisely correct or not, or whether a good or bad pen be used, provided that the writing be not made carelessly, and even then the lines often show to advantage. With a moderate development of Constructiveness, and great practice and care, the lines will look well. The artistical and delicate touch of the pen, and the regularity in size of the letters, constitute the best usual writing, as the whole penmanship of a sheet is the same, and presents to the eye a neat and tidy appearance, only excelled by the accomplished master who blends every beauty into one. This regular and neat hand fails to please on a close inspection, when the writer has but little perception of forms, for when the writing is analyzed, each letter in itself is found to be wanting in symmetry or beauty of shape. Often writing, on a hasty glance, does not please the eye, but which, on a close examination, is found to be well shaped, while the lines, sometimes heavy, sometimes light, by no means seem to be the work of an artist. Such writers have the organ of Form predominant, but less Constructiveness. When Order is large, regularity will be perceived in the direction of the lines; and that development conjoined with the organ of Size, causes the letters to be properly proportioned, and regular to a nicety in size of the letters and direction of the lines. Those who write many different styles equally well, have a great power of imitation.

The writing of bold, energetic, and violent men, is heavy and firm; while that of timid and irresolute persons is of the most opposite character. The furious seem not to care how they write, and to need restraining, while timid characters fear to make a stroke lest it may not be correct; and the marks of this indecision are readily perceptible in the writing.

Nervous men generally write more quickly than others. Rapid penmanship can be readily distinguished from slow, by adepts; and this is said to give the greatest difficulty to forgers. The distinction is well expressed in these old lines:—

"Sure in its flight, tho' swift as angels' wings,
The pen commands, and the bold figure springs;
While the slow pencil's discontinued pace
Repeats the stroke, but cannot reach the grace."

The laws of Nature regulate all matter and all motion; though we now know but a few of them. New investigations are daily bringing

additional laws to our view, and proving them all to be in harmony. Nothing is left to chance, but all phenomena are determinate, even those which we despise as insignificant."

Mr. Fay has only sketched the outline of this subject, nor do we hope to complete it. Much must be left to the reader's own observation. Yet a few more examples will aid in putting him upon the right track.

Ideality gives neatness, beauty, perfection, and precision to the chirography, as well as to character and conduct. See analysis of this faculty in our January number. Those who have this faculty fully developed, will *adorn* their manuscript, and make beautiful flourishes, while those in whom it is small, especially if they possess an active organization, will drive for their object by the most direct rout. Those who have balance and perfection of character will exhibit these characteristics in their writing, while those whose characters lack harmony and consistency will write an uneven hand; some letters below and others above the line; some too long, others too short, and the whole irregular. Deficient Weight and Size, conspire to increase this deficiency. In our opinion some of those characteristics ascribed by Mr. Fay to Constructiveness, belong to Ideality, Size, and Weight combined.

A plain, open hand indicates a straight-forward, open, sincere, and positive character, which you may know just where to find and how to take. A blind, covert, indistinct chirography, indicates a blind character, either because there is little of it, or because it is artfully concealed, or because it does not present itself in a tangible form. A hand which has a distinctive character of its own, can be easily characterized and sworn to, and indicates originality of character, together with power and talent of some kind, even the kind of character of which can be plainly deciphered from the manuscript. Goodness and harshness can also be easily detected in the penmanship.

Some chirographies are limber and seem to be easily made. Such writers work easily, think and feel without effort, and accomplish much with comparatively little exertion. Others write, as with a stiff joint, as though motion were difficult. Such will toil and strive, yet effect but little.

Causality evinces itself in devising a short road to ends, and forming and joining its letters easily and well. Acquisitiveness shows itself in writing closely, and filling up all the room, as if it deprecated any waste of paper, but liberality evinces itself by a roomy chirography. But these instances must suffice. The reader can fill up this outline for himself as well as we for him.

Though somewhat foreign to our theme, yet the style of the composition, and kinds of words, phrases, parts of speech, &c., used most frequently, at the same time that they correspond with the chirography,

still more clearly indicate character. Thus, Causality is always putting such words as, why, because, therefore, for, since, reason, laws, &c. into the style of those who possess this faculty large. Comparison uses just *the* words required, or makes an excellent selection from those proffered by Language. Large Language uses many words, and small Language fewer. Large Eventuality employs a great number of verbs, and fills in many adjunctive and descriptive clauses; small Eventuality leaves much to be guessed at or supplied by the reader. Large Order arranges them in their natural succession, while small Order leaves them transposed at loose ends. Large Size uses adjectives of measure, as great, little, vast, huge, stupendous, &c. Large Color paints up its objects, and often employs words expressive of color. Large Individuality employs descriptive adjectives freely, and personifies, and the Perceptives generally employ adjectives and adverbs; large Self-Esteem and Approbativeness tell what *I* did and said, as though it were something extra; large Firmness and Combativeness lay things down as just exactly so, without the least cavil or dispute; while extra Cautiousness hesitates, and puts in perhappes, and maybes. Large Benevolence infuses a benign and humane tone into the style, and smooths off its harsher points; the affections employ tender, endearing, and friendly epithets; and thus of all the other faculties. The analysis of a few sentences in consonance with these rules, would be interesting, but must be postponed. Yet, with these general principles before him, the reader will find such analysis deeply interesting, and highly instructive.

In conclusion, set your minds at work, to spell out these relations between chirography and character, remembering that the latter is the mould in which the former is cast, and you will discern much intrinsic beauty in these coincidences, for they extend even to minutia, and also furnish no mean sample of the mentality of those whose epistles you may chance to see.

ARTICLE III.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT—ITS DESTINED INFLUENCE AND IMPROVEMENT. NO. II.

OUR preceding article on republicanism showed that a monarchical form of government is not adapted to develop the capacities, or promote the progress and enjoyment of mankind, because it swallows up the energies of the many, and forestalls that progressive principle so effectually stamped upon the nature of man. These, and many other kindred evils, are *inherent* in monarchy, and inseparable from it and appertain, proportionably, to all its DEGREES.

But we need not consume time and space in portraying the evils of monarchy. They are written PRACTICALLY in characters of AGONY AND BLOOD upon high and low, rich and poor, nabob and serf, throughout every nation, and kindred, and tribe under heaven, where a monarchical government, in any of its forms or degrees, exists. And most thankful should we be that we were not born with its manacles fastened upon us.

I repeat: We need not go abroad. Our concern is AT HOME. Our birthright is REPUBLICANISM. Towards IT, should all our inquiries be directed. These inquiries appertain: first, to its validity to our DEED—to our TITLE to this inheritance bequeathed to us by our fathers. By what RIGHT do we hold it? Is our claim VALID? When the throne-pampered, birth-proud aristocrats of the old world, clothed in the robes of ancestral arrogance, taunt us with being a vulgar herd—what good we possess as being contaminated by its close affinity with base-born vagabonds—what answer can we make? How can we show them that ours is the true, theirs the false, form of government? In what does our DEED to liberty consist? The proofs of its superiority, what are they?

Phrenology answers. This science is the work of God! All its truths, He has established. And from the correctness of His works, all appeal is vain and weak. Then, does Phrenology sanction or require our boasted republican form of government? Does it assign that gubernatorial authority shown in our first article to be promotive of human weal, to the many or the few? What verdict does the NATURE OF MAN render touching our institutions?

This: It demonstrates the existence of primitive elements or faculties of SELF-GOVERNMENT, as appertaining to the human mind, and forming a constituent portion of it. These self-governing elements consist in Intellectuality, Conscientiousness, and Self-Esteem. The latter faculty, as analyzed in our March number, creates within us ennobling sentiments of the dignity and majesty inherent in humanity, and this feeling begets a desire to govern ourselves, and a feeling that we are abundantly capable of so doing, as well as rejects all servitude.

Besides; be its source what it may, the FEELING of self-direction, personal volition, disposition to have our own way, and do as we please, forms a *leading* as well as a constitutional function of the human mind. Tell that boy or man he shan't, and your very command itself begets the feeling "I will, in spite of you." Man cannot be driven. Love of liberty is as much a primitive element of mind as appetite, or reason, or self-protection. To attempt to prove that this sentiment is indigenous, is like arguing an axiom. Every human being FEELS this sentiment. Our warrant that it forms a primitive element of mind, is

written in living characters within the innermost recesses of every human soul. He who does not feel it, is mentally maimed, and, therefore, a cast-off sample of humanity. And this love of liberty, and feeling that it is our inalienable birthright—born *in* us, and constituting a PART of us—extends to the great majority of the opinions, actions, and operations of our entire being. It appertains equally to government. Offer freedom, and the prerogatives of framing and conducting their own governments to the vast hordes of Europe, and they will accept it with acclamation; though born and reared in abject servitude. But, *why?* Dare crowned heads make such a proffer? Tender personal liberty to our own slaves, and they would clutch the proffered boon and press it to their breasts with a rapture of joy equalled only by that great jubilee of freedom with which the slaves of Jamaica received a like boon. But, *why?* What means this tumultuous outpouring of joy which our own eyes behold, and in which our own souls participate, every birthday of our national deliverance from the British yoke? But, *why this joy?* Because humanity LOVES PERSONAL AND GOVERNMENTAL LIBERTY. Nor is this love tame. It is all-powerful, because a spontaneous and primary element of the human mind.

Of course this feeling was made to be EXERCISED. Were any of our primitive elements created to be buried under the bushel of oblivion? Does God make anything for nought, especially any department of mind? Such exercise pre-supposes a republican form of government; for how can it be exercised under a monarchy? And just as far as monarchy exists, however limited, just so far this exercise of governmental liberty is restricted. Monarchy, and all its forms and degrees, set this natural element of mind at defiance. It gives the practical lie to the nature of man. It stifles that inner voice of God which thus whispers liberty into the ear of all flesh. Monarchy is therefore in open conflict with the constitution of humanity, as well as at war with its dearest interests; as shown in our previous article on republicanism. God interdicts it; and, instead, has given to all mankind a charter of governmental liberty and equality by birth.

A negative support of this conclusion is to be found in the absence of all natural indices of royalty in crowned heads. Which of the autocrats or sovereigns of the world, divested of all man-made trappings, and set down in the promiscuous crowd, would indicate his title to royalty, by personal or mental superiority? Were either of the Georges *nature's* noblemen? The converse, in nearly every essential respect. And when the present king of France walked our thronged streets and mingled with our citizens, who recognised him as born to command? Crowned heads are not *born* with crowns. In what do the "baseborn" and the high-born differ by nature? "Royal blood" runs only in their coats,

never in their veins. The birth-proud can show no natural title to the prerogatives they claim. They eat, drink, sleep, breathe, and everything else, just like those they despise; enter and leave the world in one common way; and are contra-distinguished from their serfs only by manufactured appendages.

Yes, they are also distinguished by their vices. The "bloods" of the old world, with few exceptions, revel in every species of iniquity and moral degradation. Yet we digress.

The republican, then, brings forward a title to liberty, signed, sealed, and delivered, by the Author of all being to all his rational creatures. The defender of monarchy and hereditary titles and prerogatives can show no such deed. The titled peer and the descendant from "ancient families," the Sir Sydney Smiths, and Trollops, and the whole race of pampered aristocrats, may taunt us "Yankees" with this excess and that defect—may make merry over our national institutions and foibles:—but though full of minor flaws, yet our FUNDAMENTALS are right. Our governmental institutions are cones, which stand on the broad basis of the nature of man; theirs the same cone of human nature INVERTED. Our apex is by no means yet completed. Their's is bottom upwards. Our foundation is substantially right. Their's is rotten and full of gangrene, partially covered by the moss of antiquity—its stones fraud, and its mortar outraged humanity. Multiply your taunts, but they will eventually return upon you. God founded our government; Satan yours. Quite welcome to your hollow pretensions. But wait the practical issue of only fifty years.

Thus much of nature's scientific warrant in favor of republicanism, and against monarchy. It is inalienable, heaven-conferred. Upon the proof of this principle we have dwelt thus, because it lies at the basis of our entire superstructure; and we must lay the foundation before we can build the edifice.

We designed in this number to have proceeded to consider the destined INFLUENCE of this system of self-government upon the destinies of the world; but as we could no more than merely broach this subject without protracting this article beyond all reasonable limits, and as it is better that each article should leave a single idea distinctly impressed, rather than several commingled, we shall pass this subject over till our next number.

ARTICLE IV.

For the Phrenological Journal.

Friend Fowler:—In your comments upon my article, in the July number, for which I sincerely thank you, you say:—"This idea, so rife, especially among extra-radicals, of heaping opprobrium upon machinery, is unwise and useless. Will it stop its use?" I answer, with

you, "not in the least. And should not if it could." Its employment is the glory of our age. It distinguishes man from the brute creation; and when it shall be universally made to work for, instead of against and in competition with the laborer who attends it, we may look for the bursting of the millennium upon our world; because then, and not till then, will it afford ample leisure, as well as the means to study Nature's laws, and thus facilitate their obedience. But now it is in the hands exclusively of the wealthy, who violate those laws by neglecting to labor, and compel the operatives, even children, to maintain them in boundless affluence and splendor by excessive toil, under the penalty of starvation.

But you say—"I doubt whether machinery injures the poor one whit, but believe it actually benefits them by giving more employment and better pay than without it, because it augments the demand so vastly by cheapening the articles, and thus increasing both consumption and money, and property in general." You ask—"Are the poor not even better conditioned now than before the introduction of machinery?" And think your position supported by the fact that though "we do not employ machinery in the manufacture of shirts, and yet in no other business are wages equally low, or the operatives more oppressed." But it should be remembered that these very operatives have been driven, by machinery, from almost every other pursuit, and from the distaff entirely, into this one employment, and no wonder it should fail and wages in it be reduced to the starving point! If it had not, my position that machinery overstocks the market at a cheaper rate than hand labor can produce, and reduces wages to almost nothing, in consequence of the competition it creates for employment, would not be true. But this proves it. Do you wear a dozen shirts now they have become "dog cheap," where you wore but one before? When those who can buy will put on two, five, ten, one hundred coats, boots, hats, &c. &c., instead of one, simply because they are cheap; then, but not before, will machinery cease to supersede hand labor, reduce wages, and starve the laborers. The demand is limited by men's wants and desires, and when they are supplied, no prudent person will buy at any price, however cheap; and any extra production must of necessity sink wages to the starving point, and throw production into the hands of those who can produce at the cheapest possible rate, exclusively. And here machinery steps in and manufactures five hundred yards, where the hand laborer can produce but five. At two cents a yard profit, the owner of the former makes ten dollars a day, and the latter ten cents. Here the mystery is solved.

If capital and labor could be so united as to distribute their products or profits among producers, in proportion to their just value, according to the divine commandment—"He that will not labor neither shall he eat," all this vast amount of suffering, degradation and vice which now deluge the world with sin and wo, would be done away, and the all-glorious period of which the prophets sang, be ushered in at once. The system upon which this most desirable object can be accomplished, has, it is believed, been discovered and is now publicly promulgated; and your opinion of it has been twice asked, but not yet given. (1.)

(1) Yet, so asked that I failed to comprehend the precise point of

inquiry ; else I should have answered it ; for I am not in the habit of skipping hard words.

My article was intended to draw out your opinion on the possibility and expediency of uniting capital and labor, in such a way as to secure universal justice between man and his fellow, without requiring your opinion of the system of Fourier or any other person ; and it was supposed that that opinion, whatever it might be, would, as the result of your profound knowledge of human nature and its wants, be of some use to the world. From this statement you will judge of the pertinency of the questions in the closing paragraph of my published article, which were placed at the close on purpose to attract your special attention, but you seem to have overlooked them, notwithstanding.

It was not my intention to denounce Acquisitiveness, nor the employment of machinery, to gratify it, well knowing, as I do, that the former, when properly indulged, and the latter when called into requisition to aid in this legitimate indulgence, are, when thus united, calculated to exalt the human race, and every individual belonging to it, infinitely above what the world ever conceived. But it was my intention to denounce selfishness—that violence and fraud which makes hewers of wood and drawers of water of the majority of mankind, to maintain the minority in affluence and splendor, in dissipation and idleness, which never fail to engender vice and a soulless unfeeling disposition, which would walk over the necks of prostrate millions to gratify, satiate it never can, its morbid desires. (2)

Respectfully, your friend,

H. R. SCHETTERLY.

(2.) In the feasibility of such a union, I fully believe. Those extortionary measures employed by the rich to virtually compel the labor of the poor for little or nothing, I utterly abominate. I even glory in those “strikes” so common among the working classes for higher wages. With aristocracy, in any of its forms, I have no sympathy. I am a thorough republican to the heart's core. The power and the honor which now accompany wealth, I am doing all I can to break down, not directly—not by upbraiding the rich, and pitting the poor against them—but by endeavoring to change the standard of valuation. To portray the evils of the poor sufferer—to show that machinery tends to sustain the censurable monopoly now wielded by the rich, and upbraid the wealthy for grinding the face of the poor—will never secure the desired equality. The *root* of this evil must be attacked, not its *fruit* ; and that *root* is the *estimation* in which wealth is held. Just as long as men look up to the rich, honor them, accord influence to them, and almost worship them, so long ambitious men will strain every nerve to acquire this means of influence. And since machinery can be turned to a wealth-acquiring purpose, to such a purpose they will not scruple to apply it. Nor will the sighs and even groans of face-ground poverty and wretchedness deter from or even lessen such use. As long as wealth confers honor and influence, so long men will employ any and all means—

dishonest, inhuman, or contemptible, if only feasible—of acquiring it. But accord to intellect and moral worth the influence and honor now ascribed by universal consent to riches, and the ambitious will strive to pay high wages in *preference* to low—will take the same pride in liberality they now take in miserly acquisitiveness.

How, then, is this public sentiment to be changed? Not by uttering the least whisper against machinery or riches; but simply by elevating the MAN above the purse. Do not decry riches, but build up humanity. Do not gape and stare at splendid equipages, but pay the most profound homage to talents and virtues. Place moral excellence in the position now occupied by dollars and cents, and all those evils of which you now so justly complain, would be effectually and forever obviated. Nor will any other means do it. Appeals to the human sympathies in behalf of the poor may do a little temporary good; but these evils of poverty can never be essentially abated till the iron grasp now held on property is unclenched, and this can be done only by diverting "public opinion" from *wealth* to *WORTH*.

This end, I am laboring with all my abilities, all my energies, to accomplish. I am trying to UNDERMINE these aggressions of riches instead of battering them down. Your policy of making right at them with a direct charge, may possibly be the better course. To me it seems to PREVENT the end you seek. You may work your way. I will work mine. You may tell the poor how much they suffer at the hands of the rich, and the rich how guilty they are for making these large profits out of the sweat and life's blood of the poor. I will try to show both rich and poor, that their happiness consists far more in other things, than in the possession of earthly treasures. I will try to teach all the great lesson that, since they have forty or more faculties, of course not one fortieth of their capabilities of enjoyment, depends on their possessions—that the poor can be far more happy in poverty than the rich are in mansions.

And I think this desired change is fast taking place. The honor bestowed on wealth originated in bygone ages, and has been transplanted to these republican climes. It is indigenous in the soil of monarchy, but not congenial with the spirit of true republicanism. The latter is slowly but effectually rooting out the former. The working classes are beginning to feel that they are men, and to value themselves as human beings endowed with the divine prerogatives which appertain to humanity. This spirit is becoming more and more apparent, especially among the farmers of our country, and this will soon set the popular tide in favor of this noble pursuit; and this done, more than half the fetters are knocked off.

FINALLY: These pecuniary deprivations which the poor suffer, are

mainly self-induced. And by the very course they condemn. The poor are *struggling* nearly as hard as the rich, only less successfully. It is as if all mankind were in full chase after wealth. The hindermost run to catch the prize—riches—away from the rich, and this makes the rich run still harder to keep their advantage. If the poor would stop running after riches, the rich would cease to run away with them—nay, would even turn about and give up their booty. Let the poor turn some other road, and see how quickly the rich will turn about. But the poor strive to come as near up to the rich as possible. If Miss Fashionable comes out in the latest styles, all the poor girls in town must try to imitate her. Let her wear her sign of wealth—for the reason why the fashions are fashionable is because they are a sign, yet often a sign merely, of riches—alone, and she will soon get sick of her notoriety. But as long as all the poor girls try to come as near up to her as possible, she will strive to still further outstrip them. As long as men in middling circumstances try to keep up the appearance of wealth, and those in low, to follow on as hard as possible; so long will the evils consequent on riches remain. All rests with the poor. Let them live plainly, though comfortably—dispense with teas, coffees, fashionable attire, and all other *appearances* of wealth—and they can live on low wages, and have surplus time to devote to study and moral culture. This will also cut into the resources of the wealthy in the most effectual manner possible, and make them offer higher wages. I repeat, the love of the poor of “following in the footsteps” of the rich is the great cause of the wealth of the one and sufferings of the other.

ARTICLE V.

THE PHYSIOLOGY AND PHRENOLOGY OF JOHN WESLEY; WITH AN ENGRAVING.

JOHN WESLEY was a great man. To make and leave that powerful impression which he stamped and left, not on a single nation merely, but on the whole civilized world; to burn the impress of his own mind into the souls of so many millions so deeply and effectually that it only brightens by the lapse of time, and, too, in spite of all those opposing influences which pressed upon him with a weight which would have crushed almost any other mortal man; must have required a power of organization, and an energy as well as activity of brain, very rarely possessed by any human being. To canvass the Physiological and Phrenological structure of such a character, is the self-imposed task to which we now address ourselves.



NO. 35.—JOHN WESLEY.

Though Wesley lived and died before the sunlight of Phrenology beamed upon mankind, so that no minute exhibit of his developments can be given, yet his busts and likenesses undoubtedly furnish correct representations of the general outlines of both his face and head; and as these are very strongly marked, no doubt remains as to the main features of both his Phrenology and Physiology, of which the accompanying engraving, copied from an English scientific work of a high order and merit, gives an admirable exemplification.

This likeness bears internal evidence of correctness, and corresponds with all the likenesses, all the busts, of the founder of Methodism. On its Phrenology and Physiology, therefore, implicit reliance may be placed. And the answer thus furnished to the question, "Do they correspond with his character and conduct?" is one of stirring interest, as well as bears strongly for or against the truth of Phrenological science. What then is the requisite verdict?

That the form of the face discloses the character of the physiological organization—PROMINENCE of nose, chin, eyebrows, cheek-bones, and muscles, indicating a corresponding power of structure, or an organiza-

tion of great energy and endurance—this volume has abundantly proved. In view of this fundamental principle, behold the marked correspondence between the prominence of Wesley's features, and the bold outlines of his face on the one hand, and that mental power ascribed to him in our first paragraph on the other. Small, insignificant, ordinary features, accompany a commonplace organization and character; but in Wesley we find a structure indicating extraordinary strength, energy, and efficiency; and this imparted to his mentality that force and might which gave rise to those prodigious influences he set in motion while alive, and will continue to wield for ages to come.

Prominence of feature and formation indicates power of intellect and feeling, while breadth of structure indicates great vitality, tenacity of life, animal vigor, and a powerful constitution. This breadth of structure is conspicuous in his likeness, and its corresponding animal vigor gave him that extraordinary endurance of fatigue, labor, and exposure, in which he exceeded almost all men on record, and which prolonged his life, in spite of his almost superhuman exertions, to eighty-eight years; though his abstemiousness contributed largely also to both these results.

Wesley was any thing but an idle man. He was always doing, and doing with all his might. He not only worked incessantly, but he threw into all he did an amount of zeal and determination most remarkable. Of this, that style of preaching and praying—loud, almost boisterous, rapid, excited, exciting, zealous, full of earnestness and pathos, glowing with burning intensity of emotion, and therefore peculiarly exhausting, which his followers have copied from him, furnishes an example. What must have been the activity of that man's mind, who could preach above a sermon a day, and *such* sermons, for nearly two-thirds of a century, and ride on horseback thousands of miles yearly, besides that immense amount of advice, exhortation, and appeal which he made in private to those who thronged him wherever he went! In short, he evinced an amount of activity, power, and endurance, put forth by few men who have ever lived. And since angularity or pointedness of structure indicates activity, that distinctness and sharpness of his features, and that great number of lines, ridges, wrinkles, depressions, &c., seen in his likeness, attest an activity of organization commensurate with the extraordinary activity he manifested. These correspondences between character and organization are thus as perfect, as strongly marked.

Such being Wesley's Physiology, what was his Phrenology? In keeping with his Physiology, of course; for the two always correspond with each other. As strongly marked a face as this is never associated with a tame head, but a remarkable Physiology always accompanies as

extraordinary Phrenology. And an inspection of the general form of his head shows this inference to be founded in fact. Developments as remarkable as his are very rare—appear at intervals of ages. See how his head swells out into towering dimensions, in all its various regions, except the animal. Scrutinise that forehead. See how wide, and yet how high; and though the position of the ear is not here given, yet all profile likenesses of his head evince an extraordinary length and volume of the intellectual lobe; this cerebral condition corresponds perfectly with that giant strength of intellect already ascribed to him. And his extraordinary flow of ideas, his general literary attainments, his versatility of talents, and especially, his effective eloquence—his ability to move and impress MIND—correspond so perfectly with his great development of the intellectual lobe, as to constitute a strong phrenological FACT.

Added to this volume of his intellectual lobe as a whole, we find two organs which stand out in towering predominance above all their fellows. Language, and Comparison are immense. See the indications of Language in the full and swollen aspect of his eye—and the extraordinary size of this organ and power of its faculty, deserve special notice—of Causality in that squareness and projection, seen in the upper and lateral region of his forehead, and of Comparison in the height and fullness of the upper portion of his forehead, or middle portion from the root of his nose upwards to the hair. Besides the great height of his forehead, the artist seems to have taken extra pains to indicate a remarkable fullness and projection at its upper and middle portion, where the organ of this faculty is located; the precise function of which will be given in our next number, when the perfect coincidence between the great size of this organ and its power of function will be apparent to all who will take the trouble to compare the two.

The organ of Mirthfulness is conspicuous in his head, and the activity and energy of this faculty seasoned all he said and did. Admirable jokes, terse sayings, spicy and witty observations, notwithstanding his general gravity, and even solemnity, broke forth continually in what he said and did. Yet his large Causality and Comparison made an excellent use of it to impress some salutary moral, or some valuable intellectual suggestion. He abounded in apt, dry, witty, and yet sensible and valuable sayings.

His perceptive, judging from the length and prominence of his eyebrows, were all large, and Order very large; and accordingly few men have been as perfectly methodical as he was through his life. Of this the following quotation from his journal, penned on entering his eighty-fifth year, furnishes a striking example.

"I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet, by 'the rush of numerous years!' It is true, I am not so agile as I was in times past: I do not run or walk so fast as I did. My sight is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple, (occasioned by a blow received some time since,) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names and things lately past; but not at all with regard to what I have read or heard, twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite, (though I want but a third part of the food I once did,) nor do I feel any such thing as weariness, either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever.

"To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children. May we not impute it, as inferior means: 1. 'To my constant exercise and change of air? 2. To my never having lost a night's sleep, sick or well, at land or sea, since I was born? 3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes, day or night? 4. To my having constantly, for above sixty years, risen at four in the morning? 5. 'To my constant preaching at five in the morning, for above fifty years? 6. To my having had so little pain in my life, and so little sorrow or anxious care? Even now, though I find pain daily in my eye, temple, or arm, yet it is never violent, and seldom lasts many minutes at a time."

To his ABSTEMIOUSNESS, as developed by these extracts, special attention is invited. It was the grand secret, combined with his powerful constitution, of his extraordinary endurance of labor. Without abstinence the strongest constitutions could not have borne half the load he sustained, half as long, nor without similar temperance in all things combined with method. Let us learn and pattern.

His extensive journeyings evinced great Locality, which is conspicuous in his likeness. Nearly all kinds of memory were great, and so were these organs. Form was large, and was very fully developed, and he was remarkable for recognising old acquaintances, even those before seen only casually.

Ideality stands out conspicuously in his head, as seen in the bends made by his hair in passing over the upper portion of his temples; and it requires no labored argument to prove that he possessed this faculty in a corresponding degree. Of this his soul-stirring appeals, raptures of feeling, revelings of imagination, glowing descriptions, and extraordinary power of eloquence, bore ample and unqualified testimony, and to

this testimony his superior poetical powers add their emphatic response. Yet his large Language greatly facilitated this result.

All these and many other characteristics were possessed by this great and good man, in a remarkable degree. Yet, strong as they were, they fell far short of constituting his most remarkable faculty. They were all-powerful, but subordinate. Of themselves they would have rendered any man distinguished; but in him they were so completely outshone by one great, all-pervading passion of his nature, that their light was only as the twinkling of stars compared with the full effulgence of the orb of day. That orb, in his mental firmament, was MORAL AND RELIGIOUS emotion. All his vast store-house of learning, all his intellectual energies, all his surpassing powers of eloquence, even all his extraordinary physical energies—all this mighty man was, did, and could do, centered in God, and was consecrated to the promotion of religion among men. Who has ever labored for God and his race with more assiduity or energy? Who that ever lived had an eye equally single to the promotion of piety and religion among men? Or who has ever evinced a more constant and glowing exercise of all the moral faculties? This made him what he was. How he prayed, and preached, and sung, and exhorted! And what an all-powerful hold his moral faculties exerted over those of his fellow men! They literally electrified a nation and a world! and that, too, under a series of disadvantages and obstructions which at this distant day, cannot be appreciated. The religion of the nation was already in the hands of a hireling clergy, the sole arbiters and dispensers of the religion of England, who held all the pulpits, added political power to religious jurisdiction, and were looked up to everywhere as the ordained and only official priests of things sacred. All these were arrayed against him, his cause, and his followers. All the literature of the country also opened its powerful batteries upon him. The Edinburgh Review, that sole literary tribunal of the nation, whose decision throughout that nation, was regarded as no less infallible than the Catholics regard the decision of their popes and councils, came out in article after article of unwonted venom against Methodism, its doctrines, its practices, and its founders. Even the enraged mob rallied and threatened, and frightened, and even resorted to open violence, set on undoubtedly, by those with whose interests and selfishness this new doctrine conflicted.

Now, I ask, in all candor, what must have been the activity and the power—the burning intensity, and the resistless energy—of the moral organs and faculties of the one man whose moral organization achieved all this? Size being the measure of power, what must have been the size of his moral lobe to enable it thus to electrify, and so effectually too, the moral faculties of these millions who have embraced

his doctrines; for, be it remembered, that phrenologically speaking, it requires "like to excite like." This extraordinary moral force which he exercised was not put forth without some moral lever, and that instrumentality was a kindred moral power in him, and this presupposes a proportionate development of the moral organs. I repeat: The size of Wesley's moral lobe must have been commensurate with the extraordinary moral energies he put forth, and influence he wielded. As it requires moral sentiment to operate on moral sentiment, and as he wielded a moral influence rarely equalled by any other man, what must have been the size of his coronal lobe?

Just what it was—most extraordinary. See how his head rises above his ears. See how it looms up at its crown. See it swell and spread anteriorally, superiorly, and laterally, in all directions. Its height is so great as of itself to excite the astonishment and admiration of every phrenological amateur. Yet it is wide as well as high. We consider the moral organs large when the head spreads on the top, as his does, though only ordinary for height. How much larger, then, when it adds such towering height to this extraordinary breadth. And to these, too, his adds a still greater extreme in length. Of this, all profile likenesses of this extraordinary man are vouchers. His bust evinces a greater length of head from forehead to crown—from Intellect to Self-Esteem—than almost, if not quite, any other likeness I have ever seen. Say, reader, whose head or likeness, of all you have ever observed or seen represented, excels if equals his in height, length, or width upon the top. Heads as high, or long, or broad, singly, may be produced, but I have yet to see the likeness of any one man in whom ALL these conditions combine in a greater degree.

Behold, then, this coincidence between his head and character! And what renders this phrenological testimony the more impartial and conclusive is, that all his likenesses, and whatever the aspect in which they represent his head, agree in those developments on which this article is based. His present phrenological reviewer, who pens these high encomiums, is, moreover, no Methodist, is not a sectarian of any denomination, but claims both to interpret his developments in strict accordance with the rules of phrenological science, and to portray his character as it stands out in bold relief before the civilized world.

We may now be expected to take up his moral organs singly, and trace the coincidences between their size in his head and their manifestation in his life; but, such detail, though fraught with much interest and instruction, is not necessary, after what we have already said, to a correct phrenological estimate of his character, because the extraordinary development of each of the moral organs singly, correspond with the general form of his coronal region; while to show, from

his biography, the extraordinary energy of these several moral faculties as manifested in his daily life and conversation, would be to give a summary of all he said, did, and was. Besides, such detail, in addition to unduly protracting this article, would crowd out its successor, that on Woman, which, in addition to its own intrinsic interest and value, especially to our fair readers, requires to be inserted in this number as a preparation or stepping-stone of two other articles in our next number. For these reasons, also, those quotations from his biography which we had designed to accompany and illustrate this article, by way of showing definitely the remarkable coincidence found to exist between his developments and organization on the one hand, and his life and character on the other, must also be omitted. Yet this omission, which would render an account of his developments almost valueless if his life and character were not universally familiar not only to every good and true Methodist, but to the general reader and men of any literary pretensions, is, by the universality of such knowledge, rendered comparatively unimportant.

ARTICLE VI.

WOMAN, HER CHARACTER, SPHERE, INFLUENCE, AND CONSEQUENT DUTIES,
AND EDUCATION. No. III. *

THE contra distinction of male and female heads, and even skulls from each other, is perfectly easy to any practiced Phrenologist. Let one hundred skulls of both sexes be submitted to his inspection, and, provided all the female subjects are truly feminine in character, and all the male characterized by the truly masculine, phrenologically and mentally, and Phrenology will assort the two without mistake. Errors in this assortment will occur only where the characters of those females whose skulls are submitted, partook more or less of the masculine, and the males of the feminine—a species of exception which actually goes to establish our rule.

WHEREIN, then, do male and female skulls differ from each other? What are the distinctive phrenological DEVELOPMENTS of the female brain as contrasted with those of the male?

Of all their contradistinguishing organs, that of the far greater fullness of the female occiput—of those organs of Adhesiveness and Philoprogenitiveness in woman over man—is the most characteristic. True, woman possesses less Combativeness, Destructiveness, Self-Esteem, Firmness, Constructiveness, and some others, and more Cautiousness, Approbativeness, Veneration, Ideality, and Language, relatively, than man; yet these differences are only secondary compared with the far greater differences in their

social developments. With this position, every sound Phrenologist will fully concur. Every female head whose subject is a true woman in character, will be found to be long from the tops of the ears backwards; that is, much more fully developed than man in the domestic group, Amative-ness excepted.

This predominance of her social organs over all her others, an inspection either of the living female head, or of the following engraving which may be considered as an excellent representation of the usual form of it, will render apparent.



NO 36.—SAMPLE OF THE FEMALE HEAD.

This the predominant phrenological development of woman, therefore, points unequivocally to the constitutional elements of the truly feminine, and thereby discloses the general drift and tenor of the legitimate sphere, duties, influence, and relations of woman as woman. She was not created to drive difficult enterprises, to elbow her way through contending crowds, and grapple with opposing obstacles. She has not propensity enough for this. She is adapted to *HOME*, not to harrang the multitude or lead off in public affairs. Not that she is wholly restricted to the family. She has other organs besides the domestic, which to perfect her character, she must exercise. But, admitting, that she should have a voice in framing those laws to which she is required to submit, that her present sphere is too restricted, that many of her rights are now abridged and even trampled upon, in short—admitting all claimed for her by the most strenuous advocates of “woman’s rights,”—still, her home is her alter and her family, to her, the most delightful insense of her being. Her husband and her children must ever remain, what they now are, the former the great sun of her soul, and

her children, the fruits produced by his rays watered by her culture. Not till the inner temple of her mental constitution is radically changed, will these objects give place to public deeds or governmental labors. Not till then can she neglect her domestic duties, or rather pleasures, whatever else she may do or leave undone, without curtailing her enjoyments, moving out of her natural orbit, losing her influence, and deteriorating the essential elements of the truly feminine. And those who demure at this conclusion are triumphantly pointed to her *developments*—a sure index of her natural character, and therefore of her legitimate sphere and duties.

Let not woman think, however, that because her sphere is principally restricted to the family, therefore she has but little to do. If the arena of her influence is smaller than that of man, its powers are equal to his, if not greater. If she may not lecture, preach, and vote—and we do not now say whether she should or not, these points not being now up for canvass—yet she may wield an influence and effect results quite as great as man who does. Her legitimate influence is not one whit inferior to his; and may be superior. Take a few examples:

The general influence of woman on society is far greater than is supposed. Granted, that it is far less than it should and might be, yet it is very great as it is, and might be far greater if she were prepared to wield it. Take the temperance cause. She espoused the Washingtonian movement most heartily—and well she might, for it blesses her as a wife and mother quite as much as man himself. To say how much she has done for temperance is impossible. She has not spoken, but she has sung, and good singing—*her* singing—has done as much to soften and subdue the inebriate, and to wake up his soul to the total abstinence resolve, as all those stirring appeals made by man. The power of music over the soul at least equals that of words, as we showed in our article on music, p. 112, while showing that good singing does as much to promote devotion as good praying or preaching. The tune and temperance words set to it, "O, that's the drink for me," has drawn scores of thousands to temperance meetings, who otherwise would not have gone, and melted tens of thousands otherwise obdurate, and which no other power could reach, impelling them to the altar of the pledge as if by resistless magic. Besides; say, ye reformed, how many of you "dropped in" to temperance meetings just to hear the soft but thrilling voice of woman sing, and also because you knew you should meet there her smiling looks, bright eyes, and beautiful face. But for her, the Temperance Hall would not have been thronged, and of course the stirring appeals of their speakers little heard. And I give it as my candid opinion, that by these and other means—banners, encouragements, and co-operation—she has done as much to set and keep "this ball in motion" as man himself. And wo to it when she slackens her efforts. Moreover, I look to her to resuscitate its flagging interest.

That interest needs some new and powerful impulse, or it will lose its power, or at least fail of achieving complete victory. And I see no other quarter from which salvation can come—no other instrumentality for completing its triumph—but her fertile invention and efficient execution.

An Anecdote:—In 1843, when Temperance meetings were common on the wharves and in the streets of Boston on Sabbath mornings, a female, at one of them, proposed to pass the pledge to a part of the audience, and did so. Two females and two males passed this glorious instrument—this savior of its tens of thousands—and the result was, that while the men got only six signers, the women obtained *twenty-seven*, two of whom were professional men, who, though not intemperate, yet had stood aloof from this movement, but who said, they could not refuse to sign the pledge when she presented it. Both these men put on the temperance armor that very morning, addressed temperance meetings that evening, and went home to their respective towns *temperance missionaries*—and being eminently talented, the zeal she inspired, rendered them pre-eminently useful. Because what she does is done silently—like the still small voice—it is not noticed, and therefore generally ascribed to man, yet it is *done*—the main consideration.

And she can do against tobacco what she has done and is doing against alcohol. She has done much to render its consumption, especially smoking, popular. To hear her say she loves its fumes, as she often does say, gives me deep pain, because man is quick to do what pleases her. But let her set her foot unitedly and resolutely against such consumption, and try to lessen it, and she can do it away altogether. And I look to her mainly to arrest this growing, incalculable evil. Woman, will you not move in this reform?

Take the missionary cause as another example. She succeeds as much better in soliciting donations for any and all charitable objects as those in Boston did in soliciting signatures to the pledge. Of this, the practical examples are too numerous to require narration, because all can see them wherever she circulates any kind of subscription paper. Even her gleanings are worth double his first pickings. Let the records of benevolent societies decide this point.

The power of woman, especially of young women, to control the fashions of men, and all kinds of fashions, is equally despotic. Whatever she wants man to do or become, she can induce him to be. Her power is almost magic and resistless. Let every male reader consult the inner temple of his own soul touching the influence she exerts over him, and he will bear the living testimony that we underrate rather than overestimate the power of the "weaker sex" over the stronger. Would to God that woman was prepared to wield, and did wield, this influence aright, and to its full extent—that she would do for man what she *can* do!

MISCELLANY.

"THE MASSACHUSETTS CATARACT" of July 8th, contains an article on the wines of the ancients, and of course of the Scriptures, which shows many of them to have been *unfermented*,—destitute of alcohol, and akin to our jellies; containing of course all the virtues of the grape without any of the injurious effects of alcohol. Such wines eaten with bread in place of butter, are undoubtedly the best diet man can eat. If we had room, we should delight to spread the article before our readers, but as it is, must refer them to that excellent paper in which it appears—an able defender of a good cause—temperance.

"PROGRESSION AMONG THE JEWS IN LONDON.—Illustrations of progression abound everywhere. The following shows that it has finally reached the Jews—that eminently conservative nation. A scism nearly resembling that given below, is on foot among the Jews on the continent of Europe, and will ultimately bury Judaism in oblivion, and modernise this antiquity-loving race.

DISSENSIONS have lately occurred among the Jews of London, which are daily assuming a more serious aspect, and promise to end, ere long, in an entire break up of the Jewish community. Nor are the differences which exist among the London Jews confined to their own synagogues; they have extended to the country, and are agitating the synagogues of Liverpool, Portsmouth, and other places. The new sect call themselves "the Reformed Jews"—an expression which sufficiently denotes the principles and purposes of the seceders. Nothing in history, perhaps, constitutes a case so nearly parallel to this movement among the Jews as the reformation in Germany, in the beginning of the sixteenth century.

The Reformed Jews claim the right of exercising their own judgment in all religious matters. They refuse to surrender their judgment to that of the Rabbis. They interpret scripture for themselves, and regard the Talmud, hitherto held in the highest reverence by the Jewish community, as no better than a bundle of fables. Corresponding reforms are made in the service of the synagogues. Practices which the body from which they have separated, represent as having been most religiously observed from the days of Moses until the present time, have been unceremoniously dispensed with by the congregation of Reformed Jews. They have even carried the spirit of innovation so far as to publish new prayer books of their own. The result of the secession and of the innovations made on old opinions and observances in the Israelitish community, has been precisely what might have been expected. Those who remain have excommunicated those who have left, and treat them not only as schismatics, but as infidels and profane persons. Dr Alder, the chief Rabbi, has not only determined on refusing all religious privileges to the seceders, but on withholding marriage licences from members of the congregations under his superintendence who may propose to enter into a matrimonial union with any member of the reformed synagogue.—*Zion's Herald and Journal*.

SURGERY AND MESMERISM.—On Tuesday morning last we beheld one of the most interesting exhibitions which it has ever been our fortune to witness. We allude to an operation for strabismus (squinting,) performed by DR. ASHLEY, No. 40 Hudson Street, on the person of a youth, some nine years old. The lad was first placed in a magnetic sleep by the Doctor, which process occupied about five minutes, after which, aided by an eminent medical professor, the otherwise painful operation was performed of cutting the contracted muscle of the eye, and restoring that organ to its appropriate equilibrium. We are told that when this operation is performed, while the patient is awake, two or three persons are re-

quired to hold him in the proper position; but in the present instance, not a muscle was moved, and the boy lay as still and composed as if he enjoyed a gentle slumber. There were present, during the operation, several highly intelligent members of the medical profession, besides gentlemen of the press and others,—the scepticism of several of whom was entirely removed by the interesting experiment, among which class we are ourselves included. The old saw says, "seeing is believing," and in an instance where there could be no possible chance for collusion, we do not feel at liberty longer to doubt the practicability of rendering mesmerism subservient to the difficult practice of surgery in almost every case.—*Golden Rule.*

ANOTHER MESMERIC SURGICAL OPERATION.—An operation for *strabismus*, (squinting) was performed on Monday, 14th inst., at 40 Hudson street, upon a girl, while in the mesmeric sleep, with admirable success. She knew nothing of the operation until it was over. Several medical gentlemen were present who appeared to be much gratified.

The operation was performed with admirable science and skill, by Dr. James Ashley, a young physician and surgeon of great talent and industry, and ardently devoted to his profession.—*Chrystal Fount.*

POWER OF KINDNESS OVER CRIMINALS.—The following from the New Bedford Mercury, will be read with peculiar interest as evincing the power and practical working of that system of prison discipline recently laid before our readers.

"We passed near the new State-Prison of New York, situated some twenty miles from Plattsburgh, one of the most remarkable institutions in its mode of operation, and government in the country. It is under the charge of Mr. Cook, a man of very peculiar qualifications for the purpose of employing the convicts in some work profitable to the government, and at the same time not liable to the complaint of the people for its competition with their labor. The State therefore purchased of Gen. Skinner of Plattsburgh, a fine mine of iron ore, and proceeded to erect a prison near it, together with forges, furnaces, and all the other works requisite to the full execution of their design. The prisoners, too, were made to construct their own prison walls, and provide the circumstances of their own hands. Some two hundred convicts were taken there by Warden Cook, and some temporary shanties erected for their lodgings. They were first employed in putting up their stone prison walls. The Warden was assisted by sixteen guards. Yet, with this small force, in an uninhabited region, he knocked off the chains from the prisoners, with no secure place of confinement by night or day, and exposed his own and other's lives to the desperate hardihood of the refuse of society, impassioned with a desire for liberty. Plot after plot of insurrection was discovered and defeated, and yet the same plan of personal liberty to the prisoners was pursued. On one occasion a project had been thoroughly prepared, in which nearly or quite all the prisons were interested, to rise directly after evening prayers, attack Warden, Guards and Chaplains, kill every one resisting, and make their escape. On the very day appointed for the deed, a huge negro, who had been during the day employed about some personal service for the Warden, informed him of the proposed rising, himself having been expected to act a principal part in the rebellion. All the plans and preparations were divulged. Thus furnished with all requisite information, the Warden after supper and before prayers, told the civilized savages before him that he had something to say to them. He said that they had again made a mistake in supposing they could find him unprepared for any project which they could devise. He knew of this as he also knew of the others. He related to them their whole plan to their infinite amazement and alarm. They had provided stones tied in the corners of their handkerchiefs, and deposited in their pockets, to use as weapons of attack. He told them everything, and that he was prepared for everything; and then requested all those who did not desire to share the wrong and peril of the attempt to throw themselves upon their faces immediately after prayers and so remain, that the innocent need not suffer with the guilty. During the services their position was very humble, and immediately afterwards they retired to their lodgings with the greatest promptitude and regularity.

Numerous stones, etc., were found under the benches, removed during prayers to avoid the fatal proof of interest in the plot. Still the system is continued fearless of the perils incident to it, and the Warden remains confident of success, and bold in the exposure of his life in its support. Daily they work for their own imprisonment, awed and subdued by the presence of mind and fortitude of their superior.—*N. Bed. Mer.*

SABBATICAL.—The notice on the last page of the Sept. Number, that another article on the Sabbath would be published, was written when we supposed we could not find room for the concluding article on this subject published in that number, and should have been omitted, as this series of articles was then completed.

Friend Waldo's queries do not show any divine *command* to keep the first day of the week, but only a propriety or privilege of so doing.

The Regenerator has not yet even attempted to overthrow either of our Sabbatical positions; 1. That the nature of man requires PERIODICITY; and, 2, That this law of mind requires us to set apart particular times for religious worship. Why not show the fallacy of these positions, or else take back its charges of religious subserviency so repeatedly made against the Editor of the Journal? Can it not perceive these, the only points of our argument, or can it not answer them? Which?

APOLOGY.—Several letters have reached us, complaining, some of them combatively, of our use of the word "Campbellite," in our August Number. Unless the agrieved are more or less known by this name, how do they know who was meant? And if they are known by it, why am I so very guilty for using the name by which they are more widely known than by any and all their other names? I used it without one suspicion of giving offence, but as the only word by which I knew them. If I had used the word "Christian," would a quarter of my readers have known whom I meant, as other sects, particularly one of Unitarian faith, are known at the north and east by that title, and this sect is not? Besides, this name is claimed by all believers in the New Testament, as strenuously as by them. It did not occur to me that this term could give offence, especially when coupled, as it then was, with more commendation than was bestowed on any other sect, which should entitle me to gratitude in place of resentment.

PHRENOLOGY IN AUGUSTA, KY.—Mr. Editor,—The cause of Phrenology, and consequently of moral, social, intellectual and physical improvement is rapidly on the advance in our town.

Dr. Asbaugh has just completed a course of lectures upon the science of Phrenology in this place, by which much good has been done. The seed which has been sown here is certain to produce a bountiful harvest; some of the fruits you see in this list of subscribers.

We hope, sir, that you will continue your good labors in this noble cause, that you will throw aside branches of minor importance, and devote your noble energies exclusively to Phrenological science. Here you are at home, and here you can do most good. God speed your efforts in the good cause, and may you be richly repaid for all your sacrifices.

Your servant,

J. J. BRADFORD.

AMERICAN PHRENOLOGICAL JOURNAL.

OPINIONS OF THE PRESS.

Editors who think our humble efforts to enlighten and inform man, worthy of their commendation, have our cordial thanks, and doubtless those of their readers whom they thus benefit. It is in their power to do calculable good by recommending this study of human nature to those whose opinions they do so much to form, and by doing this, they will enjoy the perpetual gratitude of all whom they induce to either study Phrenology, or read our man-expounding pages. The following opinions of the press, may be taken as a fair average of the tenor of their remarks concerning us:—

AMERICAN PHRENOLOGICAL JOURNAL.—This publication, issued monthly by Fowlers & Wells, richly merits the patronage of every lover of the study of man. It is filled with the most interesting matter, brought forth by long experience and deep researches in Phrenology, Physiology, Physiognomy, and Magnetism. The reasoning of its editor is irresistible, being plain and conclusive. No mother who is rearing a family should be without this valuable work.—*N. E. Cataract.*

AMERICAN PHRENOLOGICAL JOURNAL.—I receive this valuable work regularly. It is still edited by O. S. Fowler. Among the periodicals of the day, this is the best and cheapest. No person who has a taste for highly useful reading should neglect to subscribe for it. Send on your orders for the work. Messrs. Fowlers & Wells always fulfil their contracts.—*Self Examiner.*

The editor has gained an extensive reputation as a Phrenologist; and by means of his Journal, he is endeavoring to enlighten the people of the land upon the subjects of Phrenology and Physiology.—*Bangor Gazette.*

This valuable Magazine occupies a place which is filled by no other work. Its object is to enlighten the mind on subjects of which the great body of mankind are the most ignorant, and yet in which they are the most vitally interested. "The highest study of mankind is MAN." That wonderful thing that THINKS and REFLECTS, the human MIND, its powers and faculties, affections and passions, and how it operates and is operated on by surrounding circumstances; its powers of progression and improvement; physically, intellectually and morally, and may be studied to advantage by all. And they should be. It has acquired a reputation and popularity which nothing but real work can secure, and what is more important, its articles are perfectly ADAPTED to the WANTS of SOCIETY. The editor punctually fulfils what he promises, and we hope he will realize all he anticipates.—*Primitive Expounder.*

The Phrenological Journal is one of the ablest and most interesting works on that subject ever published.

St. Mary's Sentinel.

It increases in merit and interest every issue. It contains a choice variety of scientific and miscellaneous matter.

Girard Free Press.

This valuable work is received. It commends itself to all who desire to understand more fully their own physical and mental formation.—*Voice of Freedom.*

This Journal presents a very attractive appearance, embellished by a large and handsome engraving of the human head, on which is given a symbolical representation of the different organs and faculties; the body of the work is likewise illustrated by appropriate and well-executed engravings. Of its contents, we need only observe that the high reputation of the Editor, as a practical Phrenologist, offers a sufficient guaranty that the subjects treated are handled in a skillful manner.

Allan Telegraph.

The Phrenological Journal is filled with interesting and valuable matter, and is a sterling work. We advise all of our friends to subscribe for this work.—*Western Literary Messenger.*

The contents of this work are so admirably written, with a view to interest as well as instruct, that the most careless reader could hardly fail to give them a perusal. The articles on "self improvement" are replete with truth, and should commend themselves to very general attention. Indeed, the contents generally are a series of essays, from the perusal of which the reader must derive pleasure and profit.

Evening Mirror.

This Journal has reached its eighth volume, and is now on the ninth, a just proof of its merits. One thing is certain, no harm can arise from examining the doctrines of Phrenology so well laid down in this monthly work, and in ninety-nine cases out of one hundred, good will result therefrom; and we say frankly to our readers, one dollar cannot be better laid out than in subscribing for this Journal.—*Island City, N. Y.*

THE PHRENOLOGICAL JOURNAL.—Each number of this monthly contains a portrait and biographical notice of one or more distinguished persons, with notes and comments by the Editor, illustrative of their phrenological developments, and is well calculated to enlighten public opinion on these subjects. *Kingston Democratic Journal.*

THE PHRENOLOGICAL JOURNAL.—Of this we can say with truth that it is indeed a valuable work, and needs little or no improvement. It is devoted to the noblest of all studies—MAN, and is edited by O. S. Fowler, well known, at home and abroad, as one of the best practical Phrenologists living. Although Phrenology occupies a prominent place in the Journal, it is

not exclusively devoted to that subject; but Physiology, Physiognomy, Magnetism, Dietetics, Education, and all other subjects touching the moral and physical elevation of the human race, claim the attention of the Editor, who monthly furnishes his readers with something valuable on most of these topics; and those who do not believe in any of the above "SCIENCES," will find themselves much improved by the constant perusal of this work.—*Mercantile Advertiser.*

We are indebted to FOWLERS & WELLS, the celebrated Phrenologists, of New York, for the Phrenological Journal. These gentlemen understand the science probably better than any other men now living, and are not at all backward in expressing their thoughts on all subjects pertaining thereto. The promptness with which they fill all contracts, leads us to believe that bump No. 15 is well developed on their craniums. *The Ohio Tocsin.*

THE AMERICAN PHRENOLOGICAL JOURNAL is before us. This work cannot be prized too lightly. It teaches that most interesting of all Natural Sciences, the study of Man.

Spirit of Temperance Reform.

AMERICAN PHRENOLOGICAL JOURNAL.—This truly scientific periodical has come to hand. This work we particularly admire. It contains such a vast variety of original ideas, and is edited with such distinguished ability, that it seems to continue to improve the farther it progresses.—*North Western.*

This work is well worthy the support of all, and a reading may open the eyes of those who ignorantly ridicule it.

Democratic Pharos.

We receive regularly this valuable work. Mr. Fowler, the Editor, is one of the most celebrated Phrenologists in the world, and it is just the thing that might be expected from him in his endeavors to enlighten the people in regard to "the highest study of mankind." The workmanship expended on this Journal is of the first order.—*Democratic Republican.*

One of the embellishments is an engraving of the human head laid open, and exposing to view the location of the different organs of the brain, each organ illustrated. It is a highly interesting and attractive work.—*Fox River Advocate.*

Its contents, though devoted to the one subject of Phrenology, are yet very various, since Phrenology is the subject, which, beyond all others, includes necessarily the greatest number of topics. The editor has long been known as a leading practical Phrenologist. He is a man of intelligence, and his Journal is full of interest. The work is a monthly of 32 pages, at one dollar per annum.—*Southern Patriot.*

This publication contains much valuable matter. The editor handles his subject with great ability, and succeeds in making his favorite science interesting to the reader, however sceptical he may be as to the truth of the science of Phrenology.

Ulster Republican.

This Journal contains much interesting original and selected matter upon the subject, and is eminently worthy the patronage of all.—*Chillicothe Advertiser.*

This work has for its motto, "Know Thyself," and is devoted to Phrenology, Physiology, Physiognomy and Magnetism. No person who has a taste for scientific and entertaining reading, should be without it.—*Hempden Herald.*

Among the many useful and entertaining periodicals of the day, this is certainly deserving of popular favor. The long experience of the editor as an intelligent expounder of the principles and laws of mental and physical organization, entitle his opinions to respect; and no one should neglect to procure the Journal. In it he will find able expositions, not only of Phrenology, but of Physiology, Physiognomy, and Magnetism. No parent should be without it.—*Montgomery Herald.*

The Phrenological Journal, from its commencement, has been one of our most useful periodicals. It truly, as it professes, contains many home truths for home consumption, and none can read it without interest and profit. It is devoted to self-improvement, health, happiness, and human progression. *The Union.*

This Journal contains many valuable and important suggestions, well adapted to all classes and conditions of society, and is eminently worthy of public patronage.—*Alphadelphia Tocsin.*

The above are but a few of the numerous favorable notices which we are daily receiving from the press in all parts of the country, and we are happy to feel that our labors are duly appreciated and patronized.

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O. S. FOWLER, Editor.

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Articles on Physiognomical and other "SIGNS OF CHARACTER," will also be added. These departments will present just that PRACTICAL, MATTER-OF-FACT aspect of Phrenology and human nature required by learners, and instructive to all.

II. PHYSIOLOGY.

HEALTH IS LIFE, and constitutes the main-spring of virtue, happiness, greatness, and every mental and physical capability and exertion; so that improving it enhances them all. The inter-relation of mind and body, and the influences of diet, sleep, regimen, exercise, habits, etc., of different physical conditions upon talent, virtue, and enjoyment,—though almost completely overlooked even by physiologists, will be discussed, accompanied with new and important views of Temperament, as influencing and indicating character. These departments will be amply enriched by engravings.

III. VITAL MAGNETISM

being so interwoven with these sciences of man as greatly to facilitate their acquisition, our pages will present some of those rich lessons it teaches.

IV. WOMAN

is as perfect by nature, and as perfectly adapted to promote human happiness, as even a God could render her, yet nearly everything appertaining to her education and habits is working her ruin;—to arrest which, and to develope all her native beauties and capabilities to elevate our race, by unfolding her Phrenology and Physiology, and thereby her consequent capabilities, sphere, education, and duties, will constitute a leading object of the Journal.

V. SELF-IMPROVEMENT.

Who does not long earnestly, and would not strive assiduously, to CULTIVATE his natural powers, and render himself BETTER and MORE HAPPY? To such, each number will be a prompter and a text-book. In short, HUMAN IMPROVEMENT and PROGRESSION will engross every number, every page. Our field is indeed the WORLD—physical, intellectual, moral, now covered with the thorns of uncleanness, and thistles of sin! Nor can those who drop tears of sorrow over bleeding humanity, subserve its interests more effectually than by reading and circulating this Journal, for it will embody the seeds of universal reform. To render these man-expounding and million-improving truths accessible to ALL, poor and rich, illiterate and learned, it will be issued in monthly numbers of thirty-two pages each, on the following extremely low

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1846.

VOL. VIII. DECEMBER NO. 12.

O. S. FOWLER, EDITOR.

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NOTICE TO SUBSCRIBERS.

We shall forward our January number gratuitously as a sample of our proposed improvements, to all current subscribers—thus also furnishing them with the materials required for obtaining new subscribers. None need reject it for fear we shall hold them legally to the year's subscription, because, be it distinctly remembered, our terms are strictly IN ADVANCE. We open new books every year; nor need any expect us to forward more than the first number till they RE-SUBSCRIBE. Some express surprise that we should discontinue their Journal. It is because we are surprised that you should discontinue the pay for it. Trust we cannot, without doubling our prices or breaking. We deal wholly on the CASH principle, in order that we may deal on the CHEAP principle. This our fixed rule, secures us against all losses, and thus enables us to afford them at a small profit. And those who object to paying in advance for fear we shall do as many do—get their money and then fail—are reminded that this "IN ADVANCE" policy precludes the possibility of failing. Our matter, unlike that of newspapers, does not grow old, but is always fresh—is eternal. And we earnestly request that none, not even our best friends, will send orders without accompanying remittances; but rather wait till you can spare us as well as yourselves the pain of refusal, by paying WHEN YOU ORDER. Yet we hope those who can will order EARLY.

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We can furnish Volumes VI. VII. and VIII., on the same terms that Vol. IX. is offered. The Volumes previous to those here mentioned are out of print; yet we expect to reprint all the back Volumes, from the commencement of the Journal, at some future time, due notice of which will be given in the current Volume.

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THE
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(NEW SERIES.)

VOL. VIII.

DECEMBER, 1846.

NO. 12.

ARTICLE I.

ANALYSIS, LOCATION, ADAPTATION, FUNCTION, AND CULTIVATION OF
COMPARISON, ILLUSTRATED BY AN ENGRAVING.

INDUCTIVE reasoning: ability and disposition to CLASSIFY, and to reason from parallel cases and a collection of scientific FACTS, up to the laws which govern them: discovering the unknown from its RESEMBLANCE to the known: detecting error from its INCONGRUITY to truth, or opposition to FACTS: ability to apply ANALOGY to the discernment of first principles: to GENERALIZE, COMPARE, DISCRIMINATE, ILLUSTRATE, EXPLAIN, EXPOUND, CRITICISE, EXPOSE, employ SIMILES and METAPHORS, put this and that together, and DRAW INFERENCES.

LOCATED above Eventuality, and in the middle of the upper portion of the forehead. It commences at the centre of the forehead, and runs upwards nearly to the hair, in the form, when projecting beyond the surrounding organs, of a cone, apex downwards, forming a ridge which widens as it rises. Its ample development elevates the middle of the upper portion of the forehead, and gives it that ascending form so conspicuous in the accompanying engraving of Jonathan Edwards, whose entire intellectual lobe is very large, but Comparison is pre-eminently developed. When it protrudes beyond the surrounding organs, it rounds out its upper portion, causing it to project forward and upwards, but allows it to retire in proportion as Comparison is deficient. It is less than Causality in Herschel, as is evinced by that darker shading seen to pass up and down the

middle of his forehead. Its size is easily observed. It is immensely developed in the engraving of Shakespeare, figure 2, in January number of the Journal, and the powers it imparts form the most conspicuous elements of his inimitable writings. His unequalled shrewdness, sagacity, analysis of human character, discernment, penetration, appropriateness, cogency, descriptive capability, and perpetual flow of illustrations, were imparted mainly by this faculty. Behold this coincidence between its extreme in his head and character.



NO 37.—PRESIDENT EDWARDS.

All nature is SELF-CLASSIFIED. Thus, all pine, all chesnut trees bear so close a resemblance to all others as to be easily recognised; and thus of all stones, trees, herbs, roots, grains, seeds, flowers, fruits, animals, and things in nature. This classification or similitude established by nature throughout all the vast ranges of her works, enables us to assort animals and things of the same and kindred genera and species. It tells us for certain that a given eagle flies instead of swimming, from its RESEMBLANCE to flying and not to swimming animals, and ranges in classes, animals and things, our own race included. It tells us that a strange horse will eat hay but refuse stones, just from his resemblance to other horses. It assures us that all apples grow on trees, and those of a particular kind, instead of in the ground, or in animals or water. It tells us, in the absence of all knowledge and description of him, and with infallible certainty, that the emperor of China has a head, heart, mouth, and other organs, and that he eats, sleeps, breathes, and does many other things, just by his RESEMBLANCE to

other human beings. It infers correctly that a fire we never saw before will burn us if we touch it, from its resemblance to all other fire which Eventuality remembers hurt before. It informs us that a given stranger, of whom we know nothing, has bones, muscles, brain, and other organs, and tells us in what parts of his body they are located; that he cannot eat arsenic or iron, yet that he requires food and breath, merely from his resemblance to others of whom those things are true. Before trying it, how we know that a given tree, cut up and put upon the fire, will burn, evolve heat, and produce ashes and smoke? Or that water will descend, that food will nourish, a given fish inhabited water, and thus of other things innumerable? By their RESEMBLANCE to other things of which we know these things are true. These illustrations show how vast an amount of our most common-place as well as rare knowledge is correctly inferred by Comparison. In short, this great CLASSIFYING law of things discloses the natural history and constitutional character of all animals and things. It is nature's universal key, and unlocks her vast storehouses of truth. But for its existence in nature, no animal or vegetable of one kind would have borne any resemblance to any others of the same kind, nor would have borne any resemblance to each other in appearance or character any more than to trees or elephants. Indeed, no such thing as resemblance would have existed, and all nature would have been one vast bedlam. Or, but for this faculty in man, though things would have been classified, yet man could never have discovered or applied it, nor have distinguished man from brute or vegetable. Yet this arrangement in nature, combined with this faculty in man, enables him to GENERALIZE; that is, when he has learned a general truth inductively, to apply it to all new but analogous facts. Analogy is undoubtedly designed and adapted to convey a vastly greater amount of knowledge than is now learned from it. Inductive reasoning is yet in its merest infancy. Its revelations in comparative anatomy, organic chemistry, and many other sciences, fully assure us that it can be applied with equal success in all departments of science, Phrenology and Physiology included. Man has just learned from it, merely from inspecting a single stray bone of an unknown animal, to tell all about the habits and natural history of that animal. What, then, is to be the end of its teachings? Few duly credit it with the reasoning capability it really imparts. It reasons more and better than Causality.

LARGE Comparison readily detects resemblances, differences, and bearings; generalizes correctly from a few facts; sees from a little what a good deal means: spells out important results from slight data; draws INFERENCES readily and correctly; discerns at a glance the point at issue, and speaks to it; is copious and appropriate in illustration, and frequently explains its meaning by supposing similar cases; easily makes itself fully understood; clears up difficulties; explains and expounds clearly and plausibly; readily detects incongruities and errors; is apt to criticise and

pick flaws ; and seeks to trace facts out and up to those general principles which govern them.

SMALL Comparison fails in these and kindred respects ; does not bring ideas and remarks to a specific point ; fails in clearness, and is bungling and inappropriate in illustration and remark ; is vague and pointless in both ideas and their communication ; and is imperfect both in the classification of his own ideas and in perceiving the general drift and bearing of things, especially of nature's operations. There are, doubtless, two organs of Comparison : the lower one more appropriately connected with the physico-perceptives, in comparing physical substances with each other, and reasoning thereon ; while the latter, combining more naturally with the moral faculties, reasons from the physical to the moral world ; compares ideas ; criticises and discriminates between them ; and imparts logical acumen.

If this be so, morals and religion are distinctly brought within the scope of our investigating powers, so that we can know much more, and more certainly, about ethics, a future state, the spiritual world, and kindred subjects, than is generally supposed.

INDUCTIVE REASONING consists in discerning, from a great number of convergnig facts, the law which governs them, and then of inferring that all similar facts are governed by the same law. This mode of reasoning, properly applied, is an infallible exponent of truth. It bases its conclusions in **FACTS**, by analyzing which, it ascends to those comprehensive laws which govern them. Trying to reason without facts, is like attempting to build without a foundation. The "major," "minor," "sequiter," "non-sequiter," and all the scholastic speculations of the ancients can never discern truth or detect error, but inductive investigation* can do both. The former can be made to subserve error almost as plausibly and universally as truth. The latter clearly discerns and defines universal truth, and infallibly exposes error. It teaches us **EXPERIMENTALLY**, and therefore with absolute certainty. Results thus obtained, the human mind constitutionally regards as **CERTAIN**, and relies upon them as infallible truth. It is the "royal road" to positive knowledge, and leaves no room for doubt or evasion. Rightly applied, it never misleads. It constitutes the great key to nature and her works. It unlocks her laws, and shows us what will be, from what has been. In fact, it is the great expounder of general laws, and the great teacher of the human mind, and especially of the juvenile. It teaches children to avoid the fire ; that to fall will cause pain ; and thus of all kindred knowledge they require. As we grow up, it soars into still higher regions of truth, and, if duly prosecuted, would teach man a thousand fold more than he now knows.

To one aspect or bearing of this subject we invite special attention—to nature's law of **UNIVERSALITY**—to that **WHOLESALE** principle which per-

vades all her operations. Thus, when she has once devised any particular principle of operation, she does not drop that principle when she has used it in one or two instances, but extends that principle throughout all departments of her works. To take a few illustrations :

When she has devised the phrenological principle of a cerebral organ for every mental faculty, and affixed to it size as a measure of power, she does not stop with its application to man. She applies it also to animals—to ALL animals, from the lowest grade of organization, all along up throughout all the ramifications of creeping things, fish, fowl, and quadruped, equally with man, and embraces all living things. Phrenology being true, it is true of all time, past, present, and future. The developments of every human being who now exists or ever has existed, are formed in perfect accordance with its laws. And of all the countless myriads who will throng our earth for millions of ages to come—for this globe was not made yesterday, and will not grow old or be burnt up to-morrow—every single one will be a living witness throughout, of its truth. So will every animal of whatever species, who may ever exist. Nature knows nothing about exceptions. What we call exceptions are phenomena produced by the action of other laws, not failures or exceptions of the one supposed. When apples grow in the ocean's bed, or oysters on mountains, when men receive being from trees, and human parents give birth to vegetables, &c., we may charge nature with exceptions. What we call exceptions only appear to be so to our limited knowledge of things. To nature they are only the regular productions of one or another of her laws.

To the laws of physiology these same principles apply with equal universality, as we see they do to mathematics. This law of universality admitted, behold the vast range of truth it unfolds! Thus a close analogy exists between our earth, the sun, moon, planets, and stars. All resemble each other in being nearly spherical. All move periodically and in elliptical orbits. These and other resemblances, taken in conjunction with this great law of universality before us, render it certain that they are all inhabited, like ours, with different orders of animals, as well as with beings analogous to man—perhaps larger in some and smaller in others; in some perhaps more, in others less depraved or moral, or beautiful, or long-lived, or intellectual, or eloquent, or affectionate, &c. &c., but endowed, like man, with precisely the same primitive mental faculties, and general cast of soul. By this arrangement of universality, all beings, from whatever part of the universe they may come, are brothers. All can intercommune with each other, and all can join together in the anthems of heaven! What one loves, all love. Yet, undoubtedly, as one person, one earth, though fundamentally like all others, differs from all in particular characteristics, so as to produce a delightful diversity of opinion, conduct, character, talents, and the like—and this is especially true of nations and races—so each race from each

orb of heaven—will undoubtedly differ from all the others ; thus securing, on the grandest conceivable scale, that diversity in heaven which on earth constitutes in ways innumerable to the progression and enjoyment of all. And thus of all other conditions which appertain to mind on this earth. This doctrine of universality also warrants the belief that all those laws, in all their complicated variety, yet beautiful blending, which govern mind here, also govern it there ; just as the law of gravity which governs terrestrial matter, is known to govern universal matter. Nor is there any end to kindred deductions, nor any doubt of their correctness ; because what nature is here, she is every where. None of her works clash with any other. All blend perfectly with all. As the astronomer, from certain base lines and angles drawn on earth, can take measurements of the motions, dimensions, distances, &c., of the heavenly bodies, so this principle furnishes us with certain data from which to calculate the character and operations of universal mind ! And of this mind God is the grand archetype. As man possesses Conscientiousness, Benevolence, Ideality, Spirituality, Causality, &c., so does He ! This his works abundantly prove. And we behold, in universal matter as well as mind, these same elements—find Firmness in the stability of mountains, trees, and all of nature's operations ; Sublimity in the bold landscape, majestic tree, raging storm, and gaping precipice ; Ideality in the beautiful flower, beautiful landscape, beautiful animal, beautiful every thing ; for all the works of God embody this element of beauty, which, applied to mind, we call Ideality.* Man has Constructiveness. So has God. And universal matter, endowed with this same primitive element of mechanism—a principle which appertains to the mentality of man in a far higher degree than to his anatomy, and also to every form assumed by matter, as well as to the structure of every species of mind, human, angelic, and divine. In short, what God is, all his creatures are ; and universal nature, animate and inanimate, also is. Every elementary faculty and power possessed by man is possessed in common by inanimate matter, by brute, angel—every mind throughout the universe of worlds, whether created in eternity past, or to be created in eternity to come !

To these and innumerable kindred results, reader, does this doctrine of universality, as embodied in and taught by Comparison, conduct us. That the law in question is a law of nature, who but sees and feels perpetually ? And is nature one thing here and elsewhere another ? Is not what is best in one corner of the universe best throughout all parts of it ? What is the meaning of law but a mode of nature's operation extended illimitably ? And is it not just as easy to extend a mental law, once formed, over universal mind, as to extend the principle of gravity, once devised, over the whole system of celestial spheres—and not merely to their orbitary motion, but also to all things, little and great, on their surface and in their depths ?

* See analysis of this faculty in the January number.

And since the law of gravity reigns supreme over universal matter, why should not also the mathematical arrangement, as we know it does? Why not that of Causation, as we know it also does? And since these three laws of earth are known to govern the planetary system, why not also all the other laws of matter—the laws of chymistry, botany, geology, mechanism, beauty, and all the other laws? Why should not all the laws developed by science extend their range and sweep, as we know those of gravity, causation, and mathematics do, to universal matter? Is not that law best for one, therefore best for all? And since we know Causation governs universal matter and mind, why should not mind be endowed with that principle of oneness now under discussion? What discord and clashing throughout the universe of mind would result from the want of this universality? Is not God a Being of Order? Does he not operate with alike ease and perfection on both the grandest and the minutest conceivable scales? Behold and admire, O man, the infinite beauty of this divine principle of universality! Does not its internal evidence of truthfulness entitle it to reception and adoption. Nor behold merely, but incorporate it into your souls, and then learn perpetually therefrom those grand and most glorious lessons of universal truth it unfolds! Nor is there any limit to that range of power, of truth, it develops! It teaches us that every fundamental law of both matter and mind, which we know to appertain to either or both on earth, appertains alike to them throughout the universe, and throughout all time, past, present, prospective! And oh! what exalted views of the infinitude of God it discloses! But, having unfolded the principle, its further application, most delightful as it would be, must give place to a further discussion of that faculty—Comparison—on which these views of infinity are based! Our next number, however, will present a kindred, and no less sublime, aspect of nature as deduced from Causality.

Though Individuality observes things and their conditions, and Eventuality treasures up their doings in the memory, yet without Comparison to complete the process by discovering the laws which govern things, and work up the materials furnished by the other faculties into correct conclusions, we could never learn even that fire would burn; and, therefore, though we might amass knowledge, yet we could never apply it. The other faculties may appropriately be said to “put out” words, while Comparison SPELLS them. Since, then, Comparison lies at the very basis of all practical application of experience and knowledge—since it teaches us so vast an amount of truth taught nowhere else—it should be assiduously cultivated from the cradle to the grave, and that extension or universality of views which it proffers, be gladly improved. How, then, can this, its improvement, be effected? By REASONING INDUCTIVELY—by running facts up and out to the great principles which govern them: that is, by DRAWING INFERENCES from all we see, and SPELLING OUT the lessons or RESULTS of all facts and data brought before us. As many gaze at things without actual

seeing them, so still more barely notice occurrences and conditions, but fail to APPLY them. Ferret out truth and laws from all you see. Examine every thing with a scanning, scrutinizing, searching mind. Compare one thing with another—one idea of a speaker or author with his other ideas, and detect errors if he commits them, and also discern his beauties, and what renders them beautiful. Especially criticise your own mental productions. Write, and then thoroughly revise what you have written. Scan its doctrines, but especially scrutinize the ORDER of its paragraphs and sentences. Many writers, especially those unaccustomed to composition, form correct sentences, and say many good things, yet fail in CONSECUTIVENESS. Every head, paragraph, and sentence has its appropriate place relatively to all the others, where it advances the train of thought. This progression in the idea, few writers duly notice, but say in one connection what, though true and important, should have been said in some other. Comparison will find excellent discipline in thus arranging heads, paragraphs, sentences, and clauses in that consecutive order required to render the impression complete. Criticise all you read with this view, the author in hand not excepted.

But philosophical criticism, or scanning words in order to see whether they are used in the best manner, or whether some other word would not have conveyed the meaning more correctly, will also be found an excellent discipline of Comparison. Language calls up words, but Comparison ASSORTS them, and chooses the one which exactly expresses the idea intended to be conveyed: and out of many words, nearly synonymous, chooses the one most appropriate. Than this verbal criticism, in connection with grammatical—also a function of this faculty—few things furnish a better exercise of critical acumen. Opportunities for its exercise are abundant; for we cannot read a line without furnishing the required subjects for criticism. The study of the natural sciences EXPERIMENTALLY, but most of all the study of HUMAN NATURE, as taught by Phrenology, Physiology, and Physiognomy, furnishes still higher facilities for cultivating this faculty. Yet more of this presently. The following method of cultivating it in children, will still further illustrate its mode of culture in ourselves.

The comparative, illustrative method of reasoning, is pre-eminently adapted to convey instruction to children. They comprehend principles and laws which they do not understand, much more readily when compared to something which they already know, than by all other means united. Hence, take every pains to explain, expound, illustrate, and compare, both in conveying instruction and in answering their questions. Christ taught by PARABLES, because the human mind constitutionally receives instruction through this channel more readily and effectually than through any other. This is especially true of children. Every one at all conversant with their cast of mind will bear witness how readily they comprehend comparisons, and how forcibly illustrations strike them. Through this natural channel,

then, pour instruction into their opening minds. Especially teach them the inductive process of reasoning, or how to draw inferences from ranges of facts. Thus, in teaching them the great law that heat expands all bodies, take a phial or tumbler so full of water that another drop will make it run over, and setting it on the stove to heat, show them that as it becomes hot it runs over, but settles down as it again becomes cool; or that heat so expands the water as to increase its bulk, and the glass so as to render its cavity smaller, which forces a portion of the water over its top. Show them that this same principle causes water to boil by expanding most what is nearest the fire, which therefore makes it rise, while that which has become cooler by contact with the air, sinks, in its turn to become heated, expanded, and again thrown up. Take a bladder partly filled with air, and let them hold it to the fire and see it swell, and carry it back and see it shrink a few times, till they see that heat expands and cold contracts air as well as water. Then explain on this principle the motion of the wind. The sun, breaking through the clouds in one place, and not in another, heats the air in the former more than in the latter, and thus swells it, so that the same amount is puffed out, and therefore relatively lighter, and is carried up by the cooler and therefore heavier air—just as a cork rises to the top of water—which rushes in to fill its place, becomes heated, and is displaced by another ingress of cooler air; and hence the perpetual motion of the wind. Let them see a blacksmith hoop a wheel. When hot, the tire is so loose as easily to slip over the wheel, upon which it contracts as it cools, and thus presses tight upon the wheel every way, and makes it solid and also adheres firmly. A few such experiments and familiar explanations will teach them the great law of things, that heat always expands and cold contracts, which they will remember forever, and around which, as a nucleus, they will gather future observations; for never afterwards would they see any exemplification of this law without associating the two together. Explain still farther that steam is only water thus greatly rarefied by heat, the expansion of which drives the piston, and this turns the machinery; but that steam returns to water when it cools, and thus becomes greatly condensed. Take other classes of facts, and apply them similarly so as to teach them still other laws, one after another, and thus keep their delighted minds on the stretch of pleasing inquiry and investigation, and ever afterwards, whenever they see any fact coming under any one of these principles, they will associate the two together, and thus progress rapidly in their examinations into nature and her laws; as well as form a mental HABIT of correct and ready generalization, and inductive investigation. Thus trained, they would not reject Phrenology or any other new thing till they had examined it INDUCTIVELY, and hence would never make such egregious blunders as men now sometimes commit, of believing and disbelieving without evidence.

This method of teaching can be applied with special advantage to health.

Show them that such and such articles of diet make them feel thus and so ; that, as they take cold by certain exposures, become sick, and have to take bitter medicines, so similar exposures will produce similar effects. The method of teaching thus illustrated, can be carried out to any extent, both as to the mode of teaching, and the subjects taught. But take special pains to observe **SIMPLICITY**. Most teachers take it for granted that the pupil understands and comprehends more than he does. Goldsmith, whose mathematical powers were quite deficient, was once asked why he taught his class so well. He replied, "Because I keep only one lesson in advance of them." We must come down to their capacities, and adapt our instruction to their limited knowledge of the subjects taught.

Above all, we should teach them that grand principle of universality already developed, as fast as their opening minds can comprehend it: for this, more effectually than any other species of knowledge, will expand their young intellects, inspire in their young souls the love of the study of nature, and above all, fill their whole being with a love of the infinitude of God and his works!

ARTICLE II.

THE LIVES AND CHARACTERS OF THE CASTS NOS. 1 AND 2, WHOSE PHRENOLOGICAL DEVELOPMENTS WERE GIVEN AT PAGE 223.

To be able, before the close of this volume, to lay before our readers the true characters of the casts examined in a former number, gives us unqualified pleasure; both because it completes a severe test of the truth of phrenological science, and also because it comes forth out of this fiery furnace like fine gold, improved by the trial. To devise a more severe test of the truth of the doctrine that size of organs is as character, than this examination of the naked skull, is hardly possible. Yet, notwithstanding the severity of the test, behold the striking coincidence between the two. I there gave **Acquisitiveness** as the governing faculty, and stealing as the mainspring of his motives—"if a criminal, he probably robbed, or stole, or obtained money dishonestly." Behold its manifestation in character. I ascribed large **Constructiveness** to him. See how he manifested this power in his burglaries and lock-picking. I described him as sensual throughout, and governed wholly by propensity; and thus he was. In short, if I had known that I was describing Teller's character, I could not have described it more accurately; and yet I had no thought of who it was—but was governed wholly by the organization.

Of Big Thunder, little can be said, only that I described him as an Indian, and that a most bold, savage, and commanding one, ascribing to him just those characteristics which belong to an Indian leader. The coincidence here, also, is too apparent to require comment.

That the printers committed the error in numbering, corrected by our correspondent, is perfectly evident by a comparison of the drawings with the casts.

And now, ye doubters, come up to this matter, and either admit that Phrenology can predicate character, or else explain these coincidences satisfactorily on other grounds. No dodging—no backing out, but do one thing or the other.

Our correspondent has our cordial thanks, and doubtless that of our readers, for properly conducting this test. Thereby he has rendered essential service in confirming the wavering and confounding the skeptical.

Of the other two casts, A. and B., no report has yet been received at the Journal office.—ED.

CHARACTERS OF SKULLS, NOS. 1 AND 2

O. S. FOWLER, Esq.—In the July number of the Journal, page 223, you inserted drawings of the casts of two skulls, numbered one and two, together with a description of their characters, in connection with some remarks upon them in the June number, page 192.

Those casts were carefully taken by myself and forwarded to you for examination accompanied with the promise of a full description of their real characters while living.

In the first place, allow me to correct a typographical error in the *numbers* attached to those drawings where they are inserted in the Journal, page 223. The left hand cut, is No. 1., and the right hand one, is No. 2. If you will refer to the *casts*, you will find the numbers carved in them as here stated, and your readers should make the correction in their respective copies. Your description, being written from the casts themselves, the numbers there employed, are correctly applied, but the numbers over the cuts, the printer has *reversed*.

The cast No. 1., represented on the left hand of page 223, was taken from the skull of William Teller, who was executed at Hartford, Conn., in September, 1833, for the murder of Mr. Hoskins, one of the guard at the Connecticut State Prison. In giving the character of Teller, I shall avail myself of his "Life and Confession," as dictated by himself, three days previous to his execution.

"I was born," says the Confession, "at Campbell's Mills, N. J., in 1805. At the age of eight years, I committed my first felony. My mother sent me to collect a small bill, but not finding the man at home, I called into a store, and finding the owner asleep, I went behind the counter and robbed the drawer of a handful of bills, and walked away and was never suspected. When I was nine years of age, my father removed to New York, where I was sent to school, but generally played truant, and before I was ten years old, every honest calling seemed odious, and I had contracted a friendship for crime, which followed me

through life. Before the age of thirteen, for stealing a watch, I was sentenced to the penitentiary for six months, and at the expiration of one month, with thirteen other boys, (aided by an old man belonging to the Alms House department of the prison,) succeeded in making my escape. Four months after my escape, I was convicted under the name of Wm 'Tyler, for having robbed a baker's shop of money, and was again sentenced, for six months, to the penitentiary. On this occasion I tarried one month, which completed my *first term*. I then demanded of the keeper my liberty, telling him my name was Teller, and that my time was out. He looked at the books, was satisfied, and released me."

"I then commenced the business of a sneaksman, (entering houses in the day time,) and was considered the most skillful of the gang. Three months after my release, making *four* from my second sentence, I was again convicted for stealing, and was a third time ordered to the penitentiary for six months, under my true name. Going in, I perceived one of the keepers called me *Tyler*, and therefore, I resolved to repeat the attempt which had proved so successful before. I labored diligently for two months, when I repaired to one of the keepers and asked to be discharged, on the ground that my term had expired, assuring him that my name was 'Tyler, and, having examined the books, he released me without saying a word. Thus, before I had reached my thirteenth year, I had been three times convicted of felony and sentenced to eighteen months' imprisonment, but of that number, had served out only *four*."

At this early age, it will be observed, he had fully authorized your remark, page 224: "he was artful, cunning, and a thief in the night." But he was also a thief in the *day time*, showing large "Combative-ness" and "Firmness," united with very large "Secretiveness" and "Acquisitiveness."

Hear him again. "Not long after this," (his fraudulent release,) "I sneaked into a house in Dey-street one afternoon, and betook myself to a bedroom up stairs. Hearing footsteps, I crawled under a bed, and the next moment a lady entered, and having completed her ablutions, commenced her toilet. She laid out her dresses, combs, and jewels, and then went below. No sooner had she gone, than I gathered up the items in a handkerchief, and started with all possible despatch. Just as I reached the outer door, I heard her going back to her room, but I escaped without detection, and that same night sold the articles. I was then fourteen years old."

By his own account, scarcely a day passed in which he did not commit some larceny, or pass counterfeit money and at fifteen, his father was permitted by the authorities to send him to sea in lieu of his suffering confinement for his last conviction. At sea, he was often flogged for his theft and turbulence. In 1826, being twenty-one, he returned to N. York, and his Captain ordered him to assist him to carry some bundles of specie to his house in the evening, and on the way he dexterously extracted one of the bundles and dropped it in the gutter, and on returning, picked it up, and left the Captain's service.

He then commenced pocket picking, and resumed house and store-breaking, which he carried on extensively in N. York, Hudson, Albany, Troy, and Greenbush, and after perpetrating some fifty feats of

daring and adroit robberies, was convicted in N. York for stealing and sent for three years to the State Prison. Here he headed an insurrection and fought most desperately, but his associates failing to sustain him, he, to use his own words, "fought like a tiger *alone*, with an up-raised adze, shouting liberty or death." "In June, 1829," he says, "my sentence expired, and I was released from prison, versed in almost every species of wretchedness—bold, daring, and intrepid—regarded as a nonpariel in crime, and hunted like a stag by the policemen, and I was resolved to live a finished villian, let what would be the consequences."

It may be proper here to add, in connection with your remarks on his organization, that licentiousness was among the catalogue of his crimes, on which he often enlarges with much apparent satisfaction. When his income was sufficient, he kept a mistress who frequently accompanied him to other cities on his felonious expeditions, and when destitution goaded him to her abandonment, he visited the most wretched haunts of infamy.

He had an ardent temperament, and large Hope, and Marvellousness, which he exemplified in his extravagant anticipations. He says, "a handsome establishment, well furnished and provided, and a young and beautiful mistress, and a coach and two, were objects which often floated before my vision, and I was sanguine enough to believe that the chances of full success and final escape from justice were altogether in my favor. Of correct principle I was destitute, and I aimed at robbing on a large scale." In August, 1830, he passed some hundreds of dollars of counterfeit bank notes in Hartford, Conn., for which he was convicted on five several indictments, and sentenced to fifteen years' hard labor in the Connecticut State Prison. In 1832, he employed his "large Constructiveness" in learning the formation of the prison locks, and in making false keys, under the very eye of the overseers (large Secretiveness) and in the night, having unlocked his own cell, and those of several other prisoners, and then in an effort to disable the keeper, Mr. Hoskins, who was on guard, he gave the fatal blow for which he was executed. The crime of murder thus committed, gave him a double interest to obtain his liberty, and in the haste and heat of the occasion, he broke the key which he had prepared to open an outer door, and all other attempts failing to force a passage, he was compelled to submit to detection, conviction and execution.

CAST NO. 2.

Cast No. 2, is from the skull of an Indian chief and warrior of the Winnebago tribe, named Big Thunder, who died in the neighborhood of Chicago, Illinois.

For the Phrenologist, such a skull requires no authenticated details of history to substantiate his opinion of the character of the man who carried it. All he cares to know is the state of the society in which he moved, and the opportunities afforded for bringing his developments into action. The war-like Winnebagoes were a people just suited to the fullest consummation of such a character as that of Big Thunder. Among warriors, he *was* the bravest, and among conquerers the most cruel and unsparing. He fought for conquest and for fame, exhibiting a thirst for property and praise rarely found in the Indian character.

It is said that few Indians *receive a name*, till some action, trait of character, or personal appearance suggests one. A girl of tall and graceful proportions, with an attenuated neck, is called "the white Swan." A young man dressed in a scarlet jacket, would derive the name "Red Jacket;" the destruction of a panther by a lad, would insure him the name of "Big Panther." A very hooked nose, like the beak of a certain bird of prey, would suggest, and fasten upon its wearer the name of "Black Hawk;" and he who could strike terror through the ranks of his enemies, and elicit the trembling awe of his countrymen by his gigantic proportions and appalling prowess, might well be known and feared by the significant appellation, "BIG THUNDER."

I am, very truly, yours,

NELSON SIZER.

Avon, Ct. Oct., 1846.

ARTICLE III.

THE PHRENOLOGY AND PHYSIOLOGY OF NAPOLEON BONAPARTE, ILLUSTRATED
WITH A FULL-LENGTH ENGRAVING.

THAT this conqueror of nations and disposer of crowns, was a most extraordinary man, need not here be argued. What but an amount of mentality almost superhuman, or at least rarely equalled, could have risen from obscurity and made the impression he made, and left on the whole world of mind, could have wielded the destinies of nations, and almost shaped that of our race? As effects are proportionate to causes, his energy of mind, to have effected all he accomplished, must have been almost without a parallel.

But, to give the character of this comet of humanity, is not our present purpose. That speaks for itself, and is beginning to be known and read of all men, in spite of that blinding prejudice on the one hand, and partiality on the other, which have hitherto prevented its just appreciation. But, supposing his character to be already known by his deeds, we proceed to inquire, "What were its phrenological and physiological conditions and coincidences? Do they harmonize with his life? Do they support or controvert these sciences?" The answers to these inquiries will be highly interesting and instructive—interesting, because these conditions, like his character, were IN EXTREMES; instructive, because such extremes disclose coincidences or discrepancies which cannot appertain to ordinary individuals. What, then, was his organization, physical and cerebral?

Three sources of information enable us to present a more complete view of it than has ever yet been given; because, to the other ordinary sources, his post-mortem bust by Dr. Antomorache included, a personal



NO. 38. NAPOLEON BONAPARTE.

acquaintance with Col. Lehmanouski, a Pole, who entered the military school soon after Bonaparte, was with him in all his wars, fought over one hundred battles under him, that of Waterloo included, was a confidential adviser with the Emperor, and always near his person, with a mask, put the Editor in possession of several facts concerning Bonaparte's organization, never before published.

Our readers will also concede that the accompanying engraving gives at least as good an exhibit of both his physiology and mentality as any likeness of him ever published. In procuring it, special pains have been taken to give a correct representation of his BUST, or the general FORM OF HIS BODY, because this indicates his physiology, which had quite as much to do with his powers as even his phrenology. What then of his temperament—of the general structure of his body and brain?

Our first point of inquiry appertains to the general cast of his organization. It was this which made Bonaparte Bonaparte. Not that his phrenology did not do its part. But no phrenology without a physiology akin to his, could have begun to put forth the extraordinary efforts his physiology sustained him in exerting. Of his extraordinary powers of endurance, Headley, in his "Napoleon and his Marshals," thus writes:

"He allowed himself usually but four or five hours' rest, and during his campaigns, exhibited the same almost miraculous activity of mind. He would dictate to one set of secretaries all day, and after he had tired them out, call for a second, and keep them on the stretch all night, snatching but a brief repose during the whole time. His common practice was to rise at two in the morning, and dictate to his secretaries for two hours, then devote two hours more to thought alone, when he would take a warm bath and dress for the day. But in a pressure of business, this division of labor and rest was scattered to the winds, and he would work all night. With his night-gown wrapped around him, and a silk handkerchief tied about his head, he would walk backwards and forwards in his apartment from dark till daylight, dictating to Caulincourt, or Duroc, or D'Albe, his chief secretary, in his impetuous manner, which required the highest exertion to keep pace with; while Rustan, his faithful Mameluke, which he brought from Egypt, was up also, bringing him, from time to time, a strong cup of coffee to refresh him. Sometimes at midnight, when all was still, this restless spirit would call out, 'Call D'Albe: let every one arise:' and then commence working, allowing himself no intermission or repose till sunrise. He has been known to dictate to three secretaries at the same time, so rapid were the movements of his mind, and yet so perfectly under his control. He never deferred business for an hour, but did on the spot what then claimed his attention. Nothing but the most iron-like constitution could have withstood these tremendous strains upon it. And, as if nature had determined that nothing should be wanting to the full development of this wonderful man, as well as no resources withheld from his gigantic plans, she had endowed him with a power of endurance seldom equalled. It was not till after the most intense and protracted mental and physical effort combined, that he gave intimations of being sensible to fatigue. In his first campaign in Italy, though slender and apparently weak, he rode five horses to death in a few days, and for six days and nights, never took off his boots, or retired to his couch. He toiled over the burning sands of Egypt, and through the snow-drifts of Russia, with equal impunity—spurring his panting steed through the scorching sun-beams of Africa, and forcing his way on foot, with a birchen stick in his hand, over the icy path, as

he fled from Moscow, with the same firm presence. He would sleep in the palace of the Tuileries, or on the shore of the swollen Danube, with nought but his cloak about him, while the groans of the dying loaded the midnight air, with equal soundness. He was often on horseback eighteen hours a day, and yet wrought up to the intensest mental excitement all the while. Marching till midnight, he would array his troops by moonlight; and fighting all day, be hailed victor at night; and then, without rest, travel all the following night and day, and the next morning fight another battle, and be a second time victorious. He is often spoken of as a mere child of fortune; but whoever in this world will possess such powers of mind, and use them with such skill and industry, and has a frame that will stand it, will always be a child of fortune. He allowed nothing to escape his ubiquitous spirit; and whether two or five campaigns were going on in different kingdoms at the same time, they were equally under his control, and their result calculated with wonderful precision."

What power of heart, lungs, stomach, and muscles must he have possessed to sustain him throughout these almost superhuman exertions, protracted for so many years? Nor sustain merely, but much more than sustain. Those who work off vitality faster than they manufacture it, become more and more slim; while those whose resupply exceeds their expenditure, become corpulent. At twenty-three, he was slim and spare, weighing only about one hundred and twenty pounds, but became, before going to St. Helena, very corpulent, and weighed about two hundred and fifty pounds, his abdomen being inconceivably distended. Nor is there much doubt but his inability to work off this vitality consequent on his confinement, finally undermined his constitution.

The general form of his body, as seen in the accompanying engraving, especially the great size of his chest and abdomen, evince a vital apparatus of extraordinary power. Indeed, his entire physiological structure shows a close, compact, dense, tough, enduring, elastic, and most powerful organization. The astonishing amount of vitality thus supplied to his brain, wonderfully enhanced its power and activity. It was like an immense HEAD or stream of water to machinery, and drove his brain on to effort with a power and speed not possible without it.

To this immense flow of animal life, he added extraordinary ACTIVITY of organization. This all his likenesses, especially while general, fully evince. This activity gave to all his desires that intensity which contributed, more than all his other qualities, to his extraordinary efficiency. The celerity of all his movements, the rapidity with which he planned and executed, were the offspring of this organic condition. What he wanted he wanted desperately, and therefore compassed sea and land to effect. See explanation of the principle here involved on page 203.

BALANCE was a third leading condition of his organization. By applying the law that harmony of form and features accompanies a well balanced mind to Bonaparte's likeness, we discover another condition of his success. He had few weak points of character, and few excesses except those which were balanced by similar extremes. Thus his tre-

mendous energy was offset by a proportionate amount of intellect. With either, but without the other, he could have accomplished little ; but his resistless force of character, directed by a corresponding might of intellect, combined two indispensable elements of success.

This balance applies to his head as compared with his body. That extraordinary power of physiology already noted was offset by as extraordinary a head—one capable of working off vitality about as fast as his powerful vital apparatus furnished it. With his head, but without his body, he could have effected comparatively little, and with his body, without his head, as little. It took both to make him what he was.

This same balance extended also to his head. No region is weak. None predominates over all the others. His whole intellectual lobe is immense, as seen in our engraving. And this immense size appertains to both his perceptive and reflective. Notice the length of his eyebrows as indicating extraordinary perceptive, and then observe the balance secured by his immense reflective. His animal organs are also very large, yet not too large for intellect, though perhaps so for his morals. If he had any one flaw, it was that his moral organs were not as large as his animal or intellectual. Yet his is by no means a low, wide, sensual, immoral cast of head. His vitality was immense, and by that law which relates the animal organs to the body more intimately than any of the other organs are related to the body, that extraordinary animal energy he possessed, fired up his propensities to a pitch of action which rendered their manifestation greater, relatively, than their volume. Hence the extreme violence of his temper, and that rage evinced whenever his plans were thwarted, or any obstruction crossed his path. When his orders, however difficult of execution, were not at once and fully obeyed, his wrath knew no bounds, nor would he listen to any apology or excuse, however reasonable.

The influence on his character of this combination of intellectuality and energy, in a degree so remarkable, is forcibly illustrated by the author already quoted, in the following passage :

“ One great secret of his success, is to be found in the union of two striking qualities of mind, which are usually opposed to each other. He possessed an imagination as ardent, and a mind as impetuous, as the most rash and chivalric warrior ; and yet a judgment as cool and correct as the ablest tactician. His mind moved with the rapidity of lightning, and yet with the precision and steadiness of naked reason. He rushed to his final decision as if he overleaped all the intermediate space, and yet he embraced the entire ground, and every detail in his passage. In short, he could decide quick and correctly too. He did not possess these antagonist qualities in a moderate degree, but he was at the same time, the most rapid and the most correct of men, in the formation of his plans. He united two remarkable natures in his single person. It usually happens that the man of sage counsel and far-reaching mind, who embraces every detail and weighs every probability, is slow in coming to a decision. On the other hand, a mind of rapid decision and sudden execution, commonly lacks the power of combination, and seeing but one thing at a time, finds itself involved in plans it can neither thwart

nor break through. It was the union of these two qualities that gave Bonaparte such immense power over his adversaries. His plans were more skilfully and deeply laid than theirs, and yet perfected before theirs were begun. He broke up the counsels of other men, by the execution of his own. This power of thinking quick, and of thinking right, is the rarest exhibited in history. It gives the possessor of it all the advantage that thought ever has over impulse, and all the advantage, too, that impulse frequently has over thought by the suddenness and unexpectedness of its movements.

"His power of combination was unrivalled. The most extensive plans, involving the most complicated movements, were laid down with the clearness of a map, in his mind; while the certainty and precision with which they were all brought to bear on the one great point, took the ablest generals in Europe by surprise. His mind seemed vast enough for the management of the globe, and not so much *encircled* everything, as *contained* everything. It was hard to tell whether he exhibited more skill in conducting a campaign, or in managing a single battle. With a power of generalization seldom equalled, his perceptive faculties, that let no detail escape him, were equally rare."

THE SIZE OF HIS HEAD also contributed its full share to the production of those extraordinary mental powers he evinced. It was immense, measuring TWENTY-FOUR INCHES or more, where the hat fitted it, besides being high. On this point, Col. Lehmanouski, that old soldier who served under him through all his wars, and was more a personal friend than mere soldier, says, he by mistake once put on the Emperor's hat, which was entirely too large for him. Yet Col. L.'s head measures twenty-three inches and a half, so that Bonaparte's must have equalled if not exceeded twenty-four. His brain was one of the few heaviest, if not the very heaviest, ever weighed.

HIS INDIVIDUAL ORGANS also sustained and completed this extraordinary superstructure. See what a development of Order his likeness evinces; and this mental characteristic contributed so largely to his success. He was methodical even in his confusion. This our first extract incidentally implies.

CALCULATION was also very large, as will be seen by applying our rule for finding this, found on page 250, to his head. Nor could he have been Bonaparte without it.

FORM is represented as immense in the distance, observable between his eyes; and, accordingly, he is said, at one time, to have known by name and face *every man in his vast army*—a power as extraordinary as this organ was immense. Indeed, all his perpectives are large, and hence his extraordinary quickness and shrewdness of observation, his unparalleled powers of memory, and that facility and correctness of detail he possessed.

HIS REASONING organs were equally developed, as seen in the height and boldness of his forehead. See both the distance from his ears to his forehead, and that fulness at Causality, seen in this engraving.* Hence the vastness and success of his plans, the certainty of his calcula-

*The artist has not done justice to the original from which he copied, and the Editor wrote either in this respect, or that of Form, and one or two other organs.

tions, and that extraordinary power of adapting ways and means to ends, he manifested from first to last. Every plan, great and little, was laid just right, though possibly on a little too large a scale. Constructiveness was also very large, and combining with Causality, enabled him to form and manœuvre his army so as to route now this wing and now that part of the enemy. His very large Locality also contributed much to give him that astonishing power in this respect which he evinced.

COMPARISON was still more conspicuous. See how his forehead rises above the root of his nose. Yet in our engraving this organ is partially covered by hair. For his power of putting this and that together, and drawing correct inferences of men and things from slight data, he probably never had an equal. Hence his prognostication and defeat of the intentions of his enemy. This also gave him much of that remarkable power of generalization which he evinced in the field, the cabinet, and all departments of science. This in combination with his immense organ of Human Nature, as seen in the post-mortem bust taken from his head by Antomarache, gave him that intuitive insight into human character, in which he was probably never equalled. Who ever chose generals with equal skill, or managed MIND with equal success? He read all who approached him through and through at a single glance. He knew exactly how to address himself in the most effectual manner to all sorts of individuals and to masses. Hence that rush of the popular feeling he inspired in his favor, and that consummate skill with which he swept all the strings of human action and feeling. This was still farther enhanced by his Agreeableness, also very large.

His Color, Ideality, Form, and some other organs, inspired within him that love of the fine arts which enabled and induced him to do more in a short time for their advancement in addition to all his other multifarious labors, than a long line of kings had accomplished in centuries.

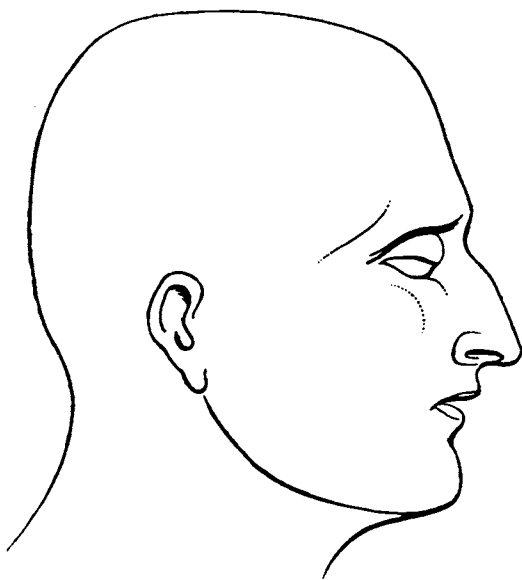
Nor was he less remarkable in matters of knowledge and science than in the field. Equal scientific capabilities have rarely ever been evinced, even by those who have devoted their whole lives to study; whereas he devoted only shreds of time snatched from his great pursuit of war.

LANGUAGE was remarkably large, and for power of expression and beauty, and force of both speaking and composition, few have ever equalled him. He said more in a sentence than most men do in a lengthy speech, or volume. This was in part owing to the extraordinary activity already discussed.

His coins, always designed to be correct likenesses of the sovereigns they represent, show an enormous development of SELF-ESTEEM and

FIRMNESS. Accordingly he knew no will but his own. Nothing but the soft persuasions of his beloved Josephine could turn him in the least. His commands were absolute and arbitrary in the extreme; nor would he advise or brook the least control. This, with predominant Hope, made him regard impossibilities as possible, and chastise those who did not obey orders. He knew no difficulties. His perseverance was most indomitable. Obstacles with which no other man would dare to grapple, he dashed aside as if trifles.

His self-confidence was also boundless. He considered himself endowed with universal infallibility. This was owing in part, undoubtedly, to the fact that he saw clearly how and why his judgment was correct; but his iron will stood as unmoved from first to last as the mountains. We conclude by a quotation from the American Phrenological Almanac of 1846, by the Editor.



NO. 39. HEAD OF NAPOLEON AFTER DEATH.

Of the size of Conscientiousness, we have no means of judging. In the accompanying engraving, it is not prominent.—Combe says he was destitute of it in character Col. Lehmanouski says not, and tells the following among other anecdotes. When he (Col. L.) entered the Military Academy, Bonaparte was Captain. At prayers, Col. L. refused to kneel. Bonaparte noticed the fact, and called for an explanation. Col. L. replied that he was a Lutheran, and could not conscientiously kneel to the Virgin. Bonaparte always afterwards allowed him to stand. His soldiers lotted upon *exact justice*. At their reviews, he allowed any soldier, who considered himself aggrieved, to step one pace forward. One soldier who had assisted in taking a field-piece from the enemy, and had not received his portion of the

prize money therefor, at the proper signal stepped forward. Bonaparte rode up to him, heard his complaint, took away the rank of the officer who claimed more than his share, took away his prize money, righted the soldier, and advanced him in office—and all in less than a minute—and proceeded with the review. Every soldier and officer expected impartial justice at his hands, and this shows that he possessed this faculty. That, however, his other faculties often blinded it, is not denied. His profession as a soldier was also every way calculated to blunt it.

Amativeness was large; and his complete devotedness to Josephine evinced the faculty. After his divorce—and that divorce, effected by the artifice of Talleyrand, brought about his ruin—he sought the embraces of other than his wife, and has left illegitimate heirs in several nations, one of whom may be found near Wartetown, N. Y. But the passion did not appear to be particularly active.

But the organ that fought most of his battles, was *Adhesiveness*. The secret of his success, after all, was, that he made his soldiers and his nation *love* him most devotedly. They fought thus desperately, mainly from motives of *personal affection*—the strongest motive in the world. No organ can vie with *friendship* in rendering efficient aid. A weak man, who loves you, will do more than a host of indifferents, however capable. As Bonaparte and his generals, Col. L. included, were passing incog. along the road, B. accosted an old woman hobbling along, and began to talk about himself, asking her what she thought. She spoke most enthusiastically in his praise. He answered that he spilled the best blood of France. She replied that she had sent seven sons to the battle field, all but two of whom were dead, and she wished to God she had as many more to fight and die for him. This spirit pervaded all France, the army in particular, and won his battles.

Bonaparte, then, possessed a most rare and extraordinary COMBINATION of characteristics. Greatness in only one or two respects is liteness. To be truly great requires ALL those conditions above specified, and in that remarkable degree in which he possessed them. No one, or two, or three of these conditions could have achieved a tithe of what he accomplished. Wanting any one of them, he would have been a Sampson shorne. Nothing but that most extraordinary COMBINATION AND CONCENTRATION of them all, and in so extreme a degree, could have thus shaken the WORLD. He was not, then, the child of fortune, but of his own PHYSIOLOGY and PHRENOLOGY. Let any sceptic in these sciences, diligently compare his organization with his character, and, unless blinded by prejudice, he cannot help exclaiming, "How striking the coincidences between them!"

ARTICLE IV.

SIGNS OF CHARACTER, AS INDICATED BY PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, NATURAL LANGUAGE, MANNERS, CONVERSATION, ETC.

NO. V.

FORMER Articles have shown that the form of every living creature corresponds with its character. To advance this physiognomical doctrine one step farther:—Every manifestation of the mind of every animal and human being resembles the general character of that being.

All the looks, actions, motions, intonations, and expression of every human being are in keeping with the mind from which they emanate.

To apply this principle to the MOTIONS. No two human beings move, walk, dance, or carry themselves exactly alike. Thus, though all walk by means of the same organs of motion, and in the same general posture, yet all have peculiarities of carriage and motion, differing from those of all others. Thus, some move quickly, others slowly; some lightly, others heavily; some gracefully, others awkwardly; and thus of other characteristics without number. Now, all these *mean* something. All outward modes of action are in perfect correspondence with the inner man. The stream is as its fountain. The mind constitutes the man; and every action is but the manifestation of this mind. And the latter chooses those modes of the former which best express its nature and character, or itself. Slighter exceptions and deceptions may occur, yet most of these will be found more apparent than real. In general, a man's mode of action and carriage is a transcript of himself, and therefore like himself.

To prove and illustrate this doctrine, by detailing a few cases. Suppose us standing on a portico which commands a full view of some thronged street, as Broadway, or Chesnut, or Washington. Yonder comes a tall, erect, stately man, walking deliberately, and with a measured pace and pompous air, as though he had always been on parade. It requires no mental glasses to read the landmarks of that character in that walk. The "natural language" of his movement is predominant Self-Esteem or Approbativeness, or both, and of which his pompous, swelling, rolling motions furnish indubitable proof, and a happy illustration. He sets great store upon *appearances*, and hence this pains he takes to show off his own. Indeed, he would fain throw the mantle of external pomp and consequence over his true character. You can see that his walk is not natural, but artificial. He does not move as he feels, but assumes a foreign character. Indeed, he has no great character of his own to manifest. On the other hand, as his walk is made up of these assumed ingredients, so his character is composed of fixed rules and hide-bound dogmas. He rarely acts out himself, seldom evinces his true character, or indeed any character; but glitters in borrowed light, and most of all in light reflected from *externals*—from equipage, wealth, dress, family distinctions, office, or some *appendage* of himself, not from his own intrinsic talents or excellence. He is also bigoted. His opinions are antiquated. He is averse to change. He would have all things remain as they were in the beginning. He is thoroughly opposed to reform, or at least is conservative; is averse to learning or practising new things; is more or less aristocratic, and in contradistinction from democratic; is exclusive, and would fain rise above the vulgar herd; is formal in his manners, trite in conversation, and comparatively soulless in character. He is, withal, a very precise, particular man; not necessarily methodical, yet perhaps is so; but at all events very observant of all little things, of non-essentials; is formal and ceremonious in his manners; must express himself just exactly so; and is hide-bound throughout his entire character. There is no great deal of him, and what there is depends more on his trappings—on the pomp and circumstance with which he is invested—than on his own self.

See him turn that corner. He cannot shorten his distance a foot by cutting across the angle, but walks clear out to the corner of the corner in order to make a short, precise, right-angle turn. Such men never take the short, direct route to any end; but will go two miles round by a muddy road rather than one across by a dry way, provided the latter is not a public road, or has a fence to climb. After so long a time he has finally passed from sight—and it takes such men a great while to do a little—so we will not follow him any further.

It deserves remark that this measured grandiloquence of walk, and this pomposity of manners, are much more common in the old world, especially in England, than the new. And well it may be, for it is in perfect accordance with the monarchical and aristocratic form of government, of title-worshipping, crown-ruled people and strait-jacket institutions. And those who walk thus pompously are hereby recommended to emigrate to a country where their carriage will be in keeping with the surrounding atmosphere. Republicans never walk thus.

Look again: There comes a spruce, prim, genteelly dressed young man, rigged off from top to toe in the latest fashions, every curl and plait of hair just so, every speck carefully brushed from his clothes, his boots shining with borrowed lustre, his linen extra clean and nicely washed and ironed, his hands mounted in white kid gloves, twirling a highly ornamented walking stick, and his newest style beaver, brushed so slick that the summer's breeze turns aside so as not to ruffle it, and the entire gentleman as extra nice as if he and all on and in him had just issued from a bandbox of the latest London and Parisian fashions. Observe his walk. See how finished, light, and highly ornamented. See how many flourishes he writes, not with pen and ink, but with arms, feet, and head—motions put on, not to help him walk the faster or easier, for they retard both, but for *effect*. See, as he comes to that little water on the pave, how particularly nice he picks himself up, walks clear around it, as though fearful that the very sight of it might soil his nicetyship. He bows, not cordially, as if he were pleased to recognise an old acquaintance, but as though he wished to show what an extra nice and tipped-off bow he could make. Notice his try-to-be-gracefulness. See how particularly nice he takes up his feet and puts them down again. See how exquisitely he moves his hands. There, he espies a belle. Now, just see how extra genteelly he lifts his hand to his pendant quizzing-glass, carries both to his eye, and takes a most finified squint. Ah, he recognizes her, and she him. And such a bow! His hat lifted so extra genteelly from his head, his head and whole body to his hips bent forward, yet in a straight line, as though he had but one joint. No indications of respect for her, but only of personal vanity. And then the genteel contortions of his whole frame. So many finified motions—so much fuss and fashionable froth. Dear me, aint he a dandy extraordinary. Do notice that face. A kind of half laughing scowl, and the rest affectedly squintified. Of expression it has only enough to show how little there is; and that little is all twisted up into fantastics of try-to-be gentility. And the whole man, or rather dandified *thing*—for he has scarcely the twentieth part of a man in him, the rest having been refined out of him in order that finified nothingness might take its place—one taylorified bundle of genteel emptiness. It requires no Lavater to discern his character. His di-

mensions can be taken without resort to Euclid. What there is of him is *on* him, not in him. He has not sufficient soul in him to animate a good-sized pullet. His segar is larger than he is, and made out of better material; that is, less offensive and poisonous, and, like it, he is all smoke, and the rest ashes. There is no nature in either his walk or his soul. All is art, affectation, make believe. He has not sufficient force to earn his salt. He is incapable even of dressing himself. His barber does that for him. The whole of him, his vices excepted, would not fill a good-sized mustard-seed shell; and his walk corresponds. A small potato subject throughout. Such a *thing* may do to escort dress-made ladies to the party or concert, and beau them into or out of the assembly-room, but as to any thing requiring energy and efficiency, he is weighed in the balance. He is exactly adapted to become a lady's plaything, or else to play with trifles more trifling than himself, and nothing else.

If space remained, we would contrast the walk of both these nothingarian shells of humanity with that of a man—with some energetic, efficient, driving-business character, who has carved his own fortune and risen from poverty and obscurity to wealth and notoriety. Yet these and many other kindred illustrations of this law, that walk and motion are as character, must be carried over into the next volume. In this, we have only fairly opened this whole subject, yet have prepared the way for a most interesting series of articles hereafter. The physiognomical principles already developed we shall proceed to apply to the dance, the Temperaments, and the face—to a great variety of those “SIGNS OF CHARACTER” which will enable the readers of the Journal to read their fellow-men as they do print. To know how is alone required, and that know-how the next volume will do its best to impart. What the Editor knows touching this most interesting matter, he will freely spread before his readers, and hopes to make this series of articles worth many fold more than the cost of the entire volume.

ARTICLE V.

WOMAN, HER CHARACTER, SPHERE, INFLUENCE, AND CONSEQUENT DUTIES AND EDUCATION. NO. IV.

Our last article of this series was based in the great size of woman's social organs, and her influence as growing out of this feature of her developments. It remains to discuss her influence as a wife. If it is “like people like priest,” much more “like wife like husband.” Look around upon men in all the circumstances and relations of life, and see how closely their standings compare with the characters of their wives. Have you a close, mean, miserly neighbor, who would “skin a flint,” ten to one if his wife is not smaller yet. See that spruce, industrious young man, who, before marriage, got along well, and was accumulating some capital to start with. He marries a wife more lavish than saving, and soon becomes poor, and drags along through life like a

slough upon bare ground. He does his best, but to no effect. All he can raise and scrape goes, how and where cannot be told.

But another young man, far less prosperous before marriage, is far more so afterwards. He has a smart, industrious, saving wife, who is his "better half" in the matter of property; and hence his success. See how correctly his standing compares with the character of his wife.

Look again. That dashing husband and father in his coach and four, was not a particularly ambitious young man. But he married a spirited woman, who encouraged him to launch out and make a show, both in business and equipage. He did so, and the result is he handles a great deal of money.

But he has failed. His wife was the primary cause. He bought, at her instigation, or in consequence of the spirit she diffuses through him, more than he could pay for; and the result is failure.

How much the popularity or unpopularity of ministers depends on their wives, has almost passed into a proverb. If Presbyteries ought to examine ministers to see whether they are sound in doctrine, much more their wives, to see whether they are fit to exert the right influence over their husbands directly, and through them over their parishes. And a close scrutiny will disclose the remarkable result that nine out of ten of the causes which result in the dismissal of ministers, originated primarily in their wives, either directly or indirectly.

Literary men, to rise in their calling, must have "help meets" in those callings in the persons of their wives. Bachelors occasionally become distinguished, though rarely—never ought to—but only few ever rise above mediocrity. A man without a wife is only half made: and hence requires a wife in harmony with his calling.

Of no class is this more true than of MORAL leaders. Whoever would rise in the temperance cause, or any other philanthropic cause, must have a wife whose soul beats in unison with his—who will cheer him under discouragements, sustain his flagging spirits, excite his hopes, direct by her counsels, and take hold with him of the cause in hand. As well tie lead to the wings of an eagle and expect him to soar, as expect a man, however splendid his natural and acquired capabilities, to soar while an opposing wife hangs like a millstone around his neck. But for his uncongenial wife, who has opposed his cause from first to last, where would Sylvester Graham have now been?—or rather, where, if she had helped forward his cause as effectually as she has hindered it? I honestly declare, that if my wife were opposed to my science, and those reform views it embodies, much as I love them both, I might as well give up and die voluntarily as by compulsion. The co-operation of a wife is success and life to whatever enterprise her husband espouses, whereas her opposition is well nigh fatal. If she frets per-

petually, he must become callous—case-hardened to all influences good and bad ; and this is an awful state of mind—or he must fret back, and become permanently ill-natured ; whereas if she is mild and pleasant, she will smooth off the harshest manner. Nor can we well measure the influences, good, bad, exciting, depressing, which the wife exerts and must exert perpetually over her husband.

We designed to have pointed out the mainspring of this influence, but our space is full. We also intended, in this volume, to have reached the educational influences of mothers over their children. This, the next point upon the tapis, will be presented early in the next volume. Indeed, we have but just reached this whole subject, and hope to treat it more effectually hereafter than heretofore.

MISCELLANY.

“THE RATIONALE OF CRIME, by M. B. Sampson, with notes by E. W. Farnham, Matron of the Mount Pleasant State Prison.” In Vol. IV. the Journal noticed this work with high encomiums, and announced its intended republication, with notes, by the Editor—a purpose, the execution of which was postponed, however, on account of the Editor’s pecuniary embarrassment. The fact that the Editor contemplated its republication, shows that he set a very high value upon it, for he neither publishes nor sells any thing merely to make money, but mainly to do good. The principles imbodyed in this work are destined, and that speedily, and completely, to remodel our criminal code and the treatment of Prisoners. This work was written by an ardent lover of Phrenology, several of whose productions have appeared in former volumes of our Journal. Nor does M. B. Sampson merely love Phrenology. He has drank deeply of its reforming spirit, and that spirit dictated this work. To do it full justice, would engross more room than we can now spare. Yet we mean much when we say that this whole subject of crime and its punishment, capital punishment included, is treated in a masterly manner—is in fact the first and only complete application of phrenological doctrines to this important subject.

The notes appended by Mrs. Farnham, we have not had time to examine critically ; yet her superior talents, and the fact that she also bases her inferences on cerebral organization, warrant us in bespeaking for them an examination. She has appended many likenesses of criminals.

The following show in what estimation the original work is held by the trustees of the “Henderson Bequest,” which the donor bequeathed in part to circulate Combe on the Constitution in a cheap form :

“The Trustees having perused Letters upon ‘Criminal Jurisprudence, in relation to Mental Organization,’ by M. B. Sampson, Esq., are of opinion that their extensive circulation, in a cheap form, would tend to promote ‘the Advancement and Diffusion of the Science of Phrenology, and the Practical Application thereof in particular,’ (the objects of Mr. Henderson’s Trust bequest,) and therefore resolve to print and publish an edition of them, in double columns, at a price which may bring them within the reach of all classes of the community.”

"THE PRACTICE OF THE WATER CURE," shows what it professes to show just how to apply this powerful remedial agent as a restorative means. Of that cure, our readers know our high estimation. Of the merits of this work, it is high praise, but none too high, to say that its value, especially in the family, far exceeds that of its predecessor, "The Philosophy of the Water Cure," which hundreds of our readers have thanked us for recommending. For sale at the Journal office. Mailable, 144 pp. Price 25 cents.

"THE JOURNAL OF HEALTH, edited by W. M. Cornell, assisted by an Association of Physicians," &c., fills a place in the ranks of medicine which physicians should have filled long ago. The PREVENTION of disease—this should be the primary object of the medical faculty; yet, so far from their accomplishing this great end by disseminating a knowledge of the laws and conditions of health, they do not even attempt it. What have physicians, those self-instituted guardians of the public health, done by way of promulgating physiological knowledge? But they are sadly remiss, and it is high time they began to discharge this part of their duty to the public. This duty, "The Journal of Health" is ably discharging. It has our cordial approbation, and deserves a circulation, to promote which it can be ordered through the Journal office. Monthly, octavo, 32 pp. Price \$1 per volume.

THE PRISONER'S FRIEND, published at 40 Cornhill, Boston, by C. & J. M. Spear, and devoted to the abolition of capital punishment and the reform of our judicial code, as well as to reforms generally, is doing an excellent work well. Reform books are kept at its office.

SWEDENBORG AND PHRENOLOGY.—That Baron Swedenborg made a formal announcement of the existence of the phrenological principle fifty years before Gaul, is undoubted. In fact some vague ideas of the existence of some sort of relation between the form of the skull and the characteristics of the mind, seems to have been entertained by the ancients. Swedenborg, however, probably made the first formal announcement of such relation, yet it contained no proof but assertion; nor does it state WHAT parts of the brain are appropriated to given mental powers—the great desideratum supplied by Gaul. Swedenborg's announcement is as follows:

"Every man that is born has a disposition to all sorts of evil, (wrong) which must be checked by education, and, as far as possible, rooted out. This is first to be attempted by correction and punishment, (also wrong) then by good society and example, which lead to imitation, and at last good is secured upon a true and reasonable religious root. When these conditions are all observed, *it is indicated by the beautiful skull of the individual.* On the contrary, should the education be neglected, or no sudden misfortune nor opposition hinder the first outbreaks of evil or disorder, the evil afterwards becomes habit, and produces peculiar wishes, both in design and practice; *which cause the formation of a badly shaped skull.* The cause of the difference of skulls, in such cases, is this: the peculiar distinctives of man, will and understanding, have their seats in the brain, which is excited by the fleeting desires of the will, and the ideas of the intellect. Near the various spots where these irritations produce their effects, this or that part of the brain is called into a greater or less degree of activity *forms along with itself corresponding parts of the skull.*"

PHRENOLOGY IN MICHIGAN.—Dr. J. L. Bartlett delivered a lecture upon Phrenology on Friday evening last, at the Court House in this village. We were unable to attend, but the lecture is highly spoken of by those who heard it.—The Doctor is an adept at the practical as well as the theoretical branches of the science, as all will testify whose traits of character, &c., he has undertaken to describe.—*The Mich. Pontiac Jacksonian.*

Gratztown, Nov. 11, 1846.

MR. FOWLER,—Having occasion to send you another subscriber for the Phrenological Journal, I will also request you to do me a favor. In looking over the

Nov. number of the Journal, I saw a notice of your intention to lecture in Chambersburg, Pa., in December. The date was not mentioned. I wish to be informed of the precise date, and how many lectures there are in a course, as I am determined to be there, though I shall have to travel more than one hundred miles to get there. I had determined to go to New York for the purpose of seeing you, but as you are coming to Chambersburg I will meet you there; and neither floods nor winds can prevent me. By complying with the above request, you will very much oblige your friend and well-wisher,

JAMES D. WILLOUGHBY.

N. B. Direct your letter to Gratztown, Dauphin Co., Pa. Disappoint me not. My anxiety to see you is greater than you can conceive of or possibly imagine.

J. W. D.

Note by the Editor.—I shall open at Scotland, near Chambersburg, instead of in C., Wednesday or Thursday, probably the latter, Dec. 30 or 31, unless the subscribers should change the appointment. The Jan. No. will probably state exactly.

For the American Phrenological Journal.

Samuel Kirkham, Author of an English Grammar.

MR. FOWLER :—I have been much afflicted by the publication, in numerous papers, of the following *erroneous* and *slandrous* article, copied from a Kentucky paper.

“SAMUEL KIRKHAM, the distinguished Grammarian, was found in an old distillery, at Kirkham (Ky.), on the 2d inst., in the last stages of *delirium tremens*. He died about five minutes after he had been found by the passers by. How have the mighty fallen.”

No statement could be more *false*. Mr. Kirkham died of pulmonary consumption in this City, at No. 103 Third-Avenue, on the 19th day of May, 1843, and was buried in the Trinity Church Cemetery, a few miles north of the City, on the east bank of the Hudson.

I knew Mr. Kirkham intimately about sixteen years. He was a *remarkably temperate* man, and a member of a Total Abstinence Society for several years previous to and at his death. Mr. Kirkham was a self-made man, of great industry, and of unbounded perseverance. His great and almost only fault was that of over-kindness to his friends beyond what he was able; and, for which he was often and at the time of his death, involved in pecuniary embarrassments.

In behalf, therefore, of the cause of *justice* and *truth* and in behalf of his surviving widow and child, I request the publication of this statement as a just tribute to the memory of one of the most *generous*, *self-sacrificing*, and *noble-hearted* individuals which our country ever produced.

LYMAN COBB.

New York, Sept. 25th, 1846.

We cheerfully give place to, and endorse the foregoing refutation of slander and merited tribute to the virtues of Samuel Kirkham. He was one of the few excellent and eminently moral men of the earth. The Editor saw him a day or two before his death, has in his possession the last signature Mr. Kirkham wrote, saw him after his death, and published a phrenological biography of him in vol. five of this Journal which bears minute testimony of his virtues. Papers that have copied the Ky. paragraph, will do themselves and the public a favor by publishing this correction.

PHRENOLOGY IN CANADA.—The following shows in what estimation Phrenology is held by our British neighbors.

On Thursday evening last Mr. FOWLER delivered the last of his course of Lectures here, to a most respectable and attentive audience, many of whom had the pleasure of hearing the whole course. Of the truth of Phrenology Mr. Fowler has advanced more than sufficient, with ocular demonstration, to convince the most sceptical. The application of this Science, and its great utility in all the concerns

of life, must be obvious to all who have embraced it. Mr. Fowler appears to have left on the minds of all who have listened to him, a strong impression in favor of his sincerity and devotedness to the cause he has so much at heart.

At the close of the Lecture, the meeting was organized, and the subjoined resolutions carried unanimously, after which, Mr. Fowler made an appropriate acknowledgement for the courtesy shewn him.

Moved by John Bland, Esq., seconded by Mr. Adam Anderson:

RESOLVED, That this meeting is highly satisfied with the course of Phrenological Lectures delivered in this place by L. N. Fowler, Esquire, and equally gratified with the skill and fidelity shown in his public examinations.

Moved by Mr. R. P. Colton, seconded by Mr. Thomas Smart:

RESOLVED, That the best thanks of this meeting are due to Mr. Fowler for visiting this town, and thereby affording those interested in the subject of Phrenology, an opportunity of availing themselves of his talents and great experience in this science.

Moved by Mr. Albert N. Richards, seconded by John Bland, Esq.:

RESOLVED, That this meeting desires to convey to Mr. Fowler and his good Lady, its best wishes for their prosperity and happiness, and to assure them, that should they think of returning to this place on any future occasion, their visit would be most acceptable.

Moved by Worship B. McClean, Esq. seconded by Samuel Pennock, Esq.:

RESOLVED, That the Editors of the "Brockville Recorder," and "Statesman," be requested to insert these proceedings in their respective Journals.

Brockville, October 15, 1846.

THE EDITOR'S FAREWELL.

BELoved READER: This number terminates our existing relations. A few parting words. Have we fulfilled our promises? Are you satisfied with this expenditure of your money? Have we given you its full value? Could you have obtained more pleasure or a greater amount of substantial good by having expended it for any thing else? Has it enhanced the worth of your MIND as much as diminished that of your purse? What sum would induce you to suffer a total obliteration from your mind of all the facts, suggestions, and principles contained in this volume? Has it, or has it not, struck some deep chords of estimation, or opened some sealed fountains of contemplation, or awakened within you new purposes and new efforts after progression? Has it, or has it not, given you "home truths for home consumption?" Have you learned from it any thing new or important? Has its perusal taught you any thing about yourself, or enabled you to enhance your enjoyments—this great end of our being? Are you better off, actually or prospectively, for having seen these pages? If our articles on Self-Improvement have not been prosecuted as vigorously as expected, those articles on the Analysis and Improvement of the various intellectual organs, have filled their place. Reader, we have penned every page for YOUR GOOD, not our own advancement—to render you the HAPPIER AND BETTER, not for our gain. We have endeavored to "become one with you," that we might carry you onward and upward in that progressive

road of SELF-IMPROVEMENT, on which we have so copiously expatiated, —with what success it is for you to decide. But it has been our perpetual “desire and prayer to God,” that the truths “thus delivered unto you,” may sink deep into your souls, and exert a controlling influence over your purposes and conduct. May they not, like the morning dew, pass away with the year; but may they augment your enjoyment and improvement throughout this life and another.

I should like to see every reader face to face. The deep personal interest I have taken in you, has made me LOVE and desire to see you all; but if this privilege is denied me in this state of being, may we, in that higher and holier sphere to which our progressive principle unequivocally points—renew that intercommunion of soul with soul thus begun.

Yet may not the Editor hope for its continuance even in this life? So far from discontinuing his labors, he has only fairly begun, and hopes to continue them yet many years to come; and have you not reaped sufficient advantage from this volume to induce you to subscribe for the next? Whatever good this may have done you, that will do you much more. This is only a stepping-stone to that. All the subjects begun in this—and most of them have only been begun—will be continued in that. And with more success there than here, because the foundations are now laid. To reap any thing like the full benefits of this volume, it must be followed by that. And we intend, and confidently expect, to render every succeeding volume better than its predecessor. Has not this been the case heretofore? Let a comparison of this volume with any former one say what may be expected of its successor. Our facilities for adding improvement to improvement, enhance annually, and we intend to make a still better use of them. The partnership of the Editor with his brother and brother-in-law, which, by relieving the Editor from other cares, has allowed him to expend more time and energy upon this than any former volume, will allow him still more for that, as well as greatly augment the efficiency of the mechanical and publishing department. All our resources, pecuniary, mental, and corresponding, are rapidly and perpetually accumulating; and our annual doubling of subscribers, while it gives us the means of improvement, greatly increase its importance. That great millstone of pecuniary embarrassment, which hung around its neck the first five years of its existence, and threatened its extinction, exists no more. It now pays its own bills; and furnishes sufficient capital with which to carry forward our proposed improvements, increase our engravings, thoroughly reform the mechanical department throughout with new type, and a superior quality of paper, besides obviating typographical errors. None of our many facilities will be neglected. All will be

turned to the best possible account. Indeed, Editor and Publishers have dedicated themselves, soul and body, to the Journal, and through it to the WORLD. Eight years of the prime of his life has the Editor devoted to this the great labor of his life—five mainly to paying its enormous bills, and the other four partly to that and partly to editing its column. For this mainly he lives; in this he labors. All he is, all he can make himself, is consecrated to the improvement of this the great embodiment of his being. Whether he over estimates or under estimates the influence it can be made to wield, one thing is certain, that it is the great moral lever with which he chooses to operate on mind, on MAN, so that he is determined to put forth every remaining energy to enhance its value and its power to do good. His duty he will do. The remainder rests with subscribers and agents; of which, however, more will be said in the January number.

One concluding word of thanksgiving to those efficient co-workers who have exerted themselves so nobly and successfully to obtain subscribers. We want to see you all, and would like to thank you all personally in one grand thanksgiving festival. Those whom you have benefited by calling their attention to it, also thank you. Posterity will thank you, and the gratitude of all who take an interest in human advancement, is yours.

Editors in particular, by spreading our advertisements before their readers, and commending our columns to favorable notice, have nobly done a noble work, and which they alone could do. Scarcely one has spoken except in our favor. Your continued and even increased commendations, we intend to deserve and hope to receive; and though you may not thereby line your pockets with "almighty dollars," yet you can thus confer double obligations on your readers as well as on us. And rest assured that all such favors are duly appreciated.

And those who may have occasionally found in our columns ideas from which they dissent, are respectfully reminded that neither they nor we are infallible. The error may be ours, yet it may be theirs. Read therefore with indulgence. If we have written what they disliked, yet have we not written what is TRUE! Qualifications may have been required, but, laying aside their own biased preconceived views, what ERROR have we promulgated? At least have we not uttered a thousand truths to one error? Scrutinize impartially, and treasure up the good, but reject the bad.

Our January number will be issued in December, and contain the Physiology and Phrenology of Patrick Henry; a summary of the proofs and utility of phrenological science, and a short analysis of all the organs, together with essays on Republicanism, Health, and Woman, and some other subjects.

AMERICAN PHRENOLOGICAL JOURNAL.

OPINIONS OF THE PRESS.

Editors who think our humble efforts to enlighten and inform man, worthy of their commendation, have our cordial thanks, and doubtless those of their readers whom they thus benefit. It is in their power to do incalculable good by recommending this study of human nature to those whose opinions they do so much to form, and by doing this, they will enjoy the perpetual gratitude of all whom they induce to either study Phrenology, or read our man-expounding pages. The following opinions of the press, may be taken as a fair average of the tenor of their remarks concerning us:—

AMERICAN PHRENOLOGICAL JOURNAL.—This publication, issued monthly by Fowlers & Wells, richly merits the patronage of every lover of the study of man. It is filled with the most interesting matter, brought forth by long experience and deep researches in Phrenology, Physiology, Physiognomy, and Magnetism. The reasoning of its editor is irresistible, being plain and conclusive. No mother who is rearing a family should be without this valuable work.—*N. E. Cataract.*

AMERICAN PHRENOLOGICAL JOURNAL.—I receive this valuable work regularly. It is still edited by O. S. Fowler. Among the periodicals of the day, this is the best and cheapest. No person who has a taste for highly useful reading should neglect to subscribe for it. Send on your orders for the work. Messrs. Fowlers & Wells always fulfil their contracts.—*Self Examiner.*

The editor has gained an extensive reputation as a Phrenologist; and by means of his Journal, he is endeavoring to enlighten the people of the land upon the subjects of Phrenology and Physiology.—*Bangor Gazette.*

This valuable Magazine occupies a place which is filled by no other work. Its object is to enlighten the mind on subjects of which the great body of mankind are the most ignorant, and yet in which they are the most vitally interested. "The highest study of mankind is MAN." That wonderful thing that THINKS and REFLECTS, the human MIND, its powers and faculties, affections and passions, and how it operates and is operated on by surrounding circumstances; its powers of progression and improvement; physically, intellectually and morally, and may be studied to advantage by all. And they should be. It has acquired a reputation and popularity which nothing but real worth can secure, and what is more important, its articles are perfectly ADAPTED to the wants of SOCIETY. The editor punctually fulfils what he promises, and we hope he will realize all he anticipates.—*Primitive Expounder.*

The Phrenological Journal is one of the ablest and most interesting works on that subject ever published.

St. Mary's Sentinel.

It increases in merit and interest every issue. It contains a choice variety of scientific and miscellaneous matter.

Girard Free Press.

This valuable work is received. It commends itself to all who desire to understand more fully their own physical and mental formation.—*Voice of Freedom.*

This Journal presents a very attractive appearance, embellished by a large and handsome engraving of the human head, on which is given a symbolical representation of the different organs and faculties; the body of the work is likewise illustrated by appropriate and well-executed engravings. Of its contents, we need only observe that the high reputation of the Editor, as a practical Phrenologist, offers a sufficient guaranty that the subjects treated are handled in a skillful manner.

Alton Telegraph.

The Phrenological Journal is filled with interesting and valuable matter, and is a sterling work. We advise all of our friends to subscribe for this work.—*Western Literary Messenger.*

The contents of this work are so admirably written, with a view to interest as well as instruct, that the most careless reader could hardly fail to give them a perusal. The articles on "self improvement" are replete with truth, and should commend themselves to very general attention. Indeed, the contents generally are a series of essays, from the perusal of which the reader must derive pleasure and profit.

Evening Mirror.

This Journal has reached its eighth volume, and is now on the ninth, a just proof of its merits. One thing is certain, no harm can arise from examining the doctrines of Phrenology so well laid down in this monthly work, and in ninety-nine cases out of one hundred, good will result therefrom; and we say frankly to our readers, one dollar cannot be better laid out than in subscribing for this journal.—*Island City, N. Y.*

THE PHRENOLOGICAL JOURNAL.—Each number of this monthly contains a portrait and biographical notice of one or more distinguished persons, with notes and comments by the Editor, illustrative of their phrenological developments, and is well calculated to enlighten public opinion on these subjects.

Kingston Democratic Journal.

THE PHRENOLOGICAL JOURNAL.—Of this we can say with truth that it is indeed a valuable work, and needs little or no improvement. It is devoted to the noblest of all studies—MAN, and is edited by O. S. Fowler, well known, at home and abroad, as one of the best practical Phrenologists living. Although Phrenology occupies a prominent place in the Journal, it is

not exclusively devoted to that subject; but Physiology, Physiognomy, Magnetism, Dietetics, Education, and all other subjects touching the moral and physical elevation of the human race, claim the attention of the Editor, who monthly furnishes his readers with something valuable on most of these topics; and those who do not believe in any of the above "SCIENCES," will find themselves much improved by the constant perusal of this work.—*Merantile Advertiser.*

We are indebted to FOWLERS & WELLS, the celebrated Phrenologists, of New York, for the Phrenological Journal. These gentlemen understand the science probably better than any other men now living, and are not at all backward in expressing their thoughts on all subjects pertaining thereto. The promptness with which they fill all contracts, leads us to believe that bump No. 15 is well developed on their craniums.

The Ohio Tocsin.

THE AMERICAN PHRENOLOGICAL JOURNAL is before us. This work cannot be prized too highly. It teaches that most interesting of all Natural Sciences, the study of Man.

Spirit of Temperance Reform.

AMERICAN PHRENOLOGICAL JOURNAL.—This truly scientific periodical has come to hand. This work we particularly admire. It contains such a vast variety of original ideas, and is edited with such distinguished ability, that it seems to continue to improve the further it progresses.—*North Western.*

This work is well worthy the support of all, and a reading may open the eyes of those who ignorantly ridicule it.

Democratic Pharos.

We receive regularly this valuable work. Mr. Fowler, the Editor, is one of the most celebrated Phrenologists in the world, and it is just the thing that might be expected from him in his endeavors to enlighten the people in regard to "the highest study of mankind." The workmanship expended on this Journal is of the first order.—*Democratic Republican.*

One of the embellishments is an engraving of the human head laid open, and exposing to view the location of the different organs of the brain, each organ illustrated. It is a highly interesting and attractive work.—*Fox River Advocate.*

Its contents, though devoted to the one subject of Phrenology, are yet very various, since Phrenology is the subject which, beyond all others, includes necessarily the greatest number of topics. The editor has long been known as a leading practical Phrenologist. He is a man of intelligence, and his Journal is full of interest. The work is a monthly of 32 pages, at one dollar per annum.—*Southern Patriot.*

This publication contains much valuable matter. The editor handles his subject with great ability, and succeeds in making his favorite science interesting to the reader, however sceptical he may be as to the truth of the science of Phrenology.

Utter Republican.

This Journal contains much interesting original and selected matter upon the subject, and is eminently worthy the patronage of all.—*Chillicothe Advertiser.*

This work has for its motto, "Know Thyself," and is devoted to Phrenology, Physiology, Physiognomy and Magnetism. No person who has a taste for scientific and entertaining reading, should be without it.—*Henepin Herald.*

Among the many useful and entertaining periodicals of the day, this is certainly deserving of popular favor. The long experience of the editor as an intelligent expounder of the principles and laws of mental and physical organization, entitle his opinions to respect; and no one should neglect to procure the Journal. In it he will find able expositions, not only of Phrenology, but of Physiology, Physiognomy, and Magnetism. No parent should be without it.—*Montgomery Herald.*

The Phrenological Journal, from its commencement, has been one of our most useful periodicals. It truly, as it professes, contains many home truths for home consumption, and none can read it without interest and profit. It is devoted to self-improvement, health, happiness, and human progression.

The Union.

This Journal contains many valuable and important suggestions, well adapted to all classes and conditions of society, and is eminently worthy of public patronage.—*Alphadelphia Tocsin.*

The above are but a few of the numerous favorable notices which we are daily receiving from the press in all parts of the country, and we are happy to feel that our labors are duly appreciated and patronised.

TERMS only ONE DOLLAR per year in advance.

PROSPECTUS OF VOLUME IX. FOR 1847, OF THE AMERICAN PHRENOLOGICAL JOURNAL

O. S. FOWLER, Editor.

To reform and perfect OURSELVES and OUR RACE, is the most exalted work which can engross human intellect and effort. But to do this effectually requires a knowledge of human nature in general, and of ourselves in particular. These, Phrenology, Physiology, and Vital Magnetism embody; and hence expound all the laws of our being, conditions of happiness, and causes of misery, so plainly that he that runs may read. Their complete analysis of the entire physical and mental constitution of man, therefore, furnishes the true touchstone of all questions appertaining to society, politics, taste, morals, and even religious doctrines and practices. To them and their varied applications this Journal will be devoted. It will embrace:—

I. PHRENOLOGY.

Each number will contain a full exposition of some phrenological faculty; give directions for finding its organ, and illustrate its appearance when large and small by one or more engravings, or an article on the COMBINATIONS of the faculties.

Each number will also contain the Phrenology, Physiology, and corresponding character of some person distinguished for talents, virtues, or vices, also illustrated with engravings.

Articles on Physiognomical and other "SIGNS OF CHARACTER," will also be added. These departments will present just that PRACTICAL, MATTER-OF-FACT aspect of Phrenology and human nature required by learners, and instructive to all.

II. PHYSIOLOGY.

HEALTH IS LIFE, and constitutes the main-spring of virtue, happiness, greatness, and every mental and physical capability and exertion; so that improving it enhances them all. The inter-relation of mind and body, and the influences of diet, sleep, regimen, exercise, habits, etc., of different physical conditions upon talent, virtue, and enjoyment,—though almost completely overlooked even by physiologists, will be discussed, accompanied with new and important views of Temperament, as influencing and indicating character. These departments will be amply enriched by engravings.

III. VITAL MAGNETISM

being so interwoven with these sciences of man as greatly to facilitate their acquisition, our pages will present some of those rich lessons it touches.

IV. WOMAN

is as perfect by nature, and as perfectly adapted to promote human happiness, as even a God could render her, yet nearly everything appertaining to her education and habits is working her ruin;—to arrest which, and to develop all her native beauties and capabilities to elevate our race, by unfolding her Phrenology and Physiology, and thereby her consequent capabilities, sphere, education, and duties, will constitute a leading object of the Journal.

V. SELF-IMPROVEMENT.

Who does not long earnestly, and would not strive assiduously, to CULTIVATE his natural powers, and render himself BETTER and MORE HAPPY? To such, each number will be a prompter and a text-book. In short, HUMAN IMPROVEMENT AND PROGRESSION will engross every number, every page. Our field is indeed the WORLD—physical, intellectual, moral, now covered with the thorns of uncleanness, and thistles of sin! Nor can those who drop tears of sorrow over bleeding humanity, subvert its interests more effectually than by reading and circulating this Journal, for it will embody the seeds of universal reform. To render these man-expounding and million-improving truths accessible to ALL, poor and rich, illiterate and learned, it will be issued in monthly numbers of thirty-two pages each, on the following extremely low

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are authorized AGENTS for this Journal. Editors who will copy this Prospectus, or send regularly, shall be entitled to an exchange. Please be particular to state precisely the names of subscribers, their Post Office, County, and State.